

ILLINOIS BC CATHOLIC HISTORICAL REVIEW

CONTENTS AND INDEX VOLUME X

PUBLISHED BY
THE ILLINOIS CATHOLIC HISTORICAL SOCIETY
CHICAGO, ILL.

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CHESTNUT HILL, MASS.

Illinois

Catholic Historical Review

VOLUME X

JULY, 1927

NUMBER 1

ILLINOIS: THE CRADLE OF CHRISTIANITY AND CIVILIZATION IN MID-AMERICA

(Continued from April Number)

CHAPTER III

LA SALLE'S VOYAGES

In the five or six years succeeding the visits of Joliet and Marquette to the Illinois country, the information obtained by them was made public in various ways and naturally excited much interest in the new domains made known by the explorer's reports. In official circles it was, of course, desired to profit by the discoveries and establish sovereignty over all the countries discovered. To this end, René Robert Cavalier Sieur de La Salle was commissioned by the French King to "endeavor to discover the western part of New France." His commission from the King read thus:

LA SALLE'S COMMISSION

Louis, by the grace of God, King of France and Navarre. To our dear and well-beloved Robert Cavalier, Sieur de la Salle, greeting.

We have received with favor the very humble petition, which has been presented to us in your name, to permit you to endeavor to discover the western part of New France; and we have consented to this proposal the more willingly, because there is nothing we have more at heart than the discovery of this country, through which it is probable a road may be found to penetrate to Mexico (*dans lequel il y a apparence que l'on trouvera un chemin pour penetrer jusqu'au Mexique*); and because your diligence in clearing the lands which we granted to you by the decree of our council of the 13th of May, 1675, and by Letters Patent of the same date, to form habitations upon the said lands, and to put Fort Frontenac in a good state of defense, the seignior and government whereof we likewise granted to you, affords us every reason to hope that you

will succeed to our satisfaction, and to the advantage of our subjects of the said country.

For these reasons, and others thereunto moving us, we have permitted, and do hereby permit you, by these presents, signed by our hand, to endeavor to discover the western part of New France, and, for the execution of this enterprise, to construct forts wherever you shall deem it necessary; which it is our will that you shall hold on the same terms and conditions as Fort Frontenac, agreeably and conformably to our said Letters Patent of the 13th of March, 1675, which we have confirmed, as far as is needful, and hereby confirm by these patents. And it is our pleasure that they be executed according to their form and tenor.

To accomplish this, and everything above mentioned, we give you full powers; on condition, however, that you shall finish this enterprise within five years, in default of which these presents shall be void and of none effect; that you carry on no trade whatever with the savages called Outaouacs (Ottawas), and others who bring their beaver skins and other peltries to Montreal; and that the whole shall be done at your expense, and that of your company, to which we have granted the privilege of the trade in Buffalo skins. And we command the Sieur de Frontenac, our Governor and Lieutenant-General, and the other officers who compose the supreme council of the said country, to affix their signatures to these presents; for such is our pleasure. Given at St. Germain en Laye, this 12th day of May, 1678, and of our reign the thirty-fifth.

(Signed)

LOUIS.

(And lower down,)

By the King.

COLBERT.¹

ENTERING UPON HIS CAREER

With the entrance of de la Salle upon this important mission begins the public career of one of the greatest figures in American history. He was a favorite of the great Frontenac who seconded him in all his enterprises. With such a sponsor, he found easy entrance to the presence of the King, and, being of noble appearance and masterly address, he came away from the throne with all his desires gratified. With him came the daring soldier and administrator, Henry de Tonti, destined to play such an important role in the history of New France and of Illinois.

Reaching Quebec he at once began the execution of his commission by proceeding to Fort Frontenac, located at the present site of Kingston, Ontario. In 1674, upon the recommendation of Governor Frontenac, La Salle had been granted land and the exclusive right to trade at this fort on condition that he rebuild it with stone and supply a garrison. He had fulfilled these conditions, and this fact influenced the King to favorable action on his petition in 1678.

¹ Falconer: *The Discovery of the Mississippi*, pp. 18-20.

From Fort Frontenac he sent forward Father Louis Hennepin, a Recollect (Franciscan) priest, to direct the construction of a fort and a vessel near Niagara Falls, and he and Tonti later joined Hennepin there.

By spring of 1679, a vessel of forty-five tons, the largest ever intended for lake service up to that time, had been built. It was named the *Griffon* and an image of a griffon (eagle) adopted from the armorial bearings of Governor Frontenac was carved upon its prow. Early in the summer La Salle and his followers boarded the *Griffon* and set sail, reaching Michilimackinac where a stop was made and some trading with the Indians occurred. From here the voyage continued to Green Bay, where a quantity of beaver skins was procured and put on deck. In the Autumn the vessel loaded with its valuable cargo was started on the return trip, but La Salle did not accompany it, deciding to spend the winter exploring the Illinois country.

The interior of the country was not unknown to La Salle. Prior to this voyage, in 1669, he had rowed in his canoe over the Great Lakes and down some of the waterways of what is now Ohio, as far, according to some authorities, as the Ohio river. At any rate he was an intrepid traveler, and gained the reputation of being very popular and powerful amongst the Indian tribes with whom he came in contact.

LA SALLE'S PURPOSES

La Salle's enterprises were chiefly commercial—that is to say—his labors were directed toward a development that would result in financial gain. He visioned the unlimited resources of the new country and had in mind their development.

Neither La Salle nor Frontenac nor the King were unmindful of the spiritual side of the enterprises in which they engaged, however. It was the invariable custom in all French undertakings to consider the spiritual interests, and accordingly, every expedition was accompanied by spiritual advisers and an important part of its object was the spreading of the Gospel. Accordingly La Salle's expedition was accompanied by three Recollect (Franciscan) priests, viz.: Gabriel de la Ribourde, Zenobe Membre and Louis Hennepin, who each figured conspicuously in the journey.

After the departure of the *Griffon*, La Salle and his party, about forty in number, in canoes pushed down the Wisconsin side of Lake Michigan to the mouth of the St. Joseph River, proceeded up stream in the St. Joseph to a point where that river approaches the Kankakee,

and then carried their boats and goods to the Kankakee River where they embarked again and followed that river to its junction with the Illinois, and thence down the Illinois.

LA SALLE'S FIRST TRIP THROUGH ILLINOIS

The party stopped at the site of Marquette's Mission on the first of January, 1680. Since Father Marquette had left, two or three other Jesuit Missionaries had visited and remained in the place for a longer or shorter period. Father Claude Jean Allouez, S. J., who was among the Miami Indians in the Northwestern part of what is now Indiana, was the first after Marquette to visit the newly created mission and the next was Father Sebastien Rale, S. J. During these years these two great Jesuits had made much progress amongst the Indians, as will be seen as this narrative proceeds, but when La Salle arrived at the village of the Kaskaskias, he found the place entirely deserted. It was the Indian custom to change their place of residence with the seasons, and at this particular time they had migrated down the river. Being short of provisions, La Salle's party was much disappointed that they were unable to secure food from the Indians as they had hoped, but casting about they found the *caches* in which the Indians stored their corn, from which they took a supply.

Re-embarking, the party pushed on down the Illinois, and on the fourth day of January, 1680, while passing through the enlargement of the river, afterwards known as Peoria Lake, found themselves confronted on both sides of the water with Indians armed with bows and arrows, and presenting a rather warlike attitude. The canoes were immediately drawn up in a posture of defense, and La Salle's party prepared their weapons for a conflict. La Salle made signs of friendship to the Indians and presently entered into conference and the party was permitted to land. Upon inquiry it was found that the party of Indians they had come upon were of the Kaskaskia tribe whose home they had passed through a few days before. La Salle advised them of his plight in reference to food, told them of taking corn from their store and compensated liberally for it.

FORT CRÈVE CŒUR ESTABLISHED

Here La Salle determined to build a fort and establish a settlement. Accordingly, all hands were set to work, and besides erecting a fort of considerable pretensions, the building of another ship was undertaken. Here too La Salle determined to await news of the *Griffon* which he calculated would soon reach lower Lake Michigan.

For a considerable period, running into months, the building of the fort and the ship continued, and news of the *Griffon* was daily expected, but as time wore on and no word came, La Salle began to have misgivings as to its fate, and these grew until it is thought a conviction of disaster had settled upon him. Some writers say that it was on account of his belief that the *Griffon* had been lost and his fortunes thus impaired that he gave to the fort the name of Crève Cœur, meaning "broken heart." It may here be noted that the fate of the *Griffon* remains unknown to the present. The loss of the goods was disastrous to La Salle, but as will be seen, did not crush him.

The fort at Peoria was completed and the ship almost finished, but as some of the parts necessary to the ship were to be brought from the St. Lawrence, further progress was impossible. In addition, the men were much dissatisfied and had not fully recovered the confidence in the voyage and in the leader which had been shaken by enemies of La Salle whose emissaries came to the Indian camp on the very first night of the arrival of La Salle's party. Something must be done, and La Salle, man of action that he was, laid out his plans. Tonti and the Recollect Fathers Ribourde and Membre were to remain at the fort for the present, but Tonti was to view the site of the Big Rock and consider the building of a fort there. Father Hennepin was directed in company with two Frenchmen to row down the Illinois to the Mississippi and up the Mississippi on a voyage of exploration.

As for La Salle himself, he determined to retrace his steps, learn if possible the fate of the *Griffon* and endeavor to get further financial support for his undertaking.

LA SALLE RETURNS TO FORT FRONTENAC

Following La Salle, we learn of a most trying journey to Fort Frontenac, one thousand miles distant, requiring sixty-five days, and described as "the most arduous journey ever made by Frenchmen in America." In this lonely journey, La Salle's physical energies, which were apparently excelled only by his mental capacity, were taxed to the utmost, but his indomitable spirit could not be conquered, and though suffering from every privation, he finally reached Fort Frontenac on May 6, 1680.

Even before reaching Fort Frontenac, as he stopped at Niagara where he had left some of his men when he started on his journey in the previous autumn, he was greeted with disastrous news. He had not only lost the *Griffon* and her cargo worth ten thousand pounds,

but a ship from France containing his goods worth more than twenty-two thousand livres had been wrecked at the mouth of the St. Lawrence and was a total loss. Of twenty men from Europe engaged to join him some had been detained by his enemy, the Intendant Duchesneau, and all but four of the others, being told that La Salle was dead, had left for Europe again. His agents had plundered him; his creditors had seized his property, and several of his canoes, richly laden, had been lost in the rapids of the St. Lawrence.

Despite all these misfortunes and the machinations of his enemies he repaired to Montreal and succeeded within a week in getting the supplies he required and needful help for his party in the Illinois country.

MISFORTUNES ACCUMULATE

On his return from Montreal to Fort Frontenac he received more disheartening information in the form of a letter from Tonti advising him that soon after his departure from Fort Crève Cœur all but a few of the men deserted after destroying the fort, plundering the magazine and throwing all the arms, goods and stores into the river. After leaving Fort Crève Cœur the deserters had destroyed the fort on the St. Joseph, seized a store of furs belonging to La Salle at Michilimackinac and plundered the magazine at Niagara.

La Salle quickly took steps to round up and punish the derelicts, but he was a ruined man and had to begin all over again. The story of this new beginning may be delayed while we gather up the details of the first journey of La Salle through Illinois and trace the activities of the others who were at Fort Crève Cœur with him.²

HENNEPIN'S ACCOUNT OF LA SALLE'S FIRST TRIP THROUGH ILLINOIS

Father Hennepin wrote a circumstantial account of this first voyage of La Salle through Illinois, which, as a description, has not been excelled, and which has never been doubted. That part of it dealing with Illinois is well worthy of reproduction here, even though in some instances it may overlap the above narrative.

AN ACCOUNT OF OUR EMBARKMENT AT THE HEAD OF THE RIVER OF THE ILLINOIS

This River is navigable within a hundred Paces from its source; I mean for Canou's of Bark of Trees, and not for others; but it increases so much a little way from thence, that it is as deep and broad as the *Meuse* and *Sambre* joined

² Parkman: *La Salle and the Discovery of the Great West*, p. 183 et seq.

together. It runs through vast Marshes, and though it be rapid enough, it makes so many turnings and windings, that after a whole day's journey, we found we were hardly two leagues from the place we left in the morning. That country is nothing but marshes full of alder trees and rushes; and we could have hardly found for forty leagues together, any place to plant our cabins, had it not been for the frost, which made the earth more firm and solid.

Having passed through great marshes, we found a vast plain on which nothing grows but only some herbs, which were dry at that time, and burnt, because the Miami's set them on fire every year, in their hunting wild bulls, as I shall mention anon. We found no manner of game, which was a great disappointment to us, our provisions beginning to fail. Our men traveled about sixty miles without killing anything else but a lean stag, a small wild goat, some few swans and two bustards, which was no sufficient maintenance for two and thirty men. Most of them were so weary of this laborious life, that they would have run away if possible, and gone to the savages, who were not very far from us, as we judged by the great fires we saw in the plain. There must be an innumerable quantity of wild bulls in that country, since the earth is covered with their horns. The Miami's hunt them towards the latter end of Autumn.

We continued our course upon this river very near the whole month of December; but toward the latter end of the said month, 1679, we arrived at the village of the Illinois, which lies near one hundred and thirty leagues from Fort Miamis, on the Lake of the Illinois. We suffered very much in this passage, for the savages having set the herbs of the plain on fire, the wild bulls were fled away, and so we could kill but one and some turkey-cocks. God's Providence supported us all the while; and when we thought that the extremities we were reduced to were past all hopes of remedy, we found a prodigious wild bull lying flat in the mud of the river. We killed him and had much ado to get him out of the mud. This was a great refreshment to our men, and revived their courage; for being so timely and unexpectedly relieved, they concluded that God approved our design.³

AN ACCOUNT OF OUR ARRIVAL TO THE COUNTRY OF THE ILLINOIS, ONE OF THE MOST NUMEROUS OF THE SAVAGES OF AMERICA

This word Illinois comes, as it has already been observed, from Illini, which in the language of that nation signifies *A perfect and accomplished man*. The villages of the Illinois are located in a marshy plain, about the fortieth degree of latitude on the right side of the river, which is as broad as the *Meuse*. Their greatest village may have in it four or five hundred cabins, every cabin five or six fires, and each fire one or two families who live together in great concord. Their cabins are covered with mats of flat rushes so closely sewed together that no wind, rain or snow can go through it. The union that reigns amongst that barbarous people, ought to cover with shame the Christians; amongst whom we can see no trace of that brotherly love which united the primitive professors of Christianity.

When the Savages have gathered in their Indian corn, they dig some holes in the ground, where they keep it for summer-time, because meat does not keep in hot weather; whereas they have very little occasion for it in winter; and it

³ Thwaites: *Discovery of a Vast Country in America*, pp. 145-146.

is then their custom to leave their villages and with their whole families to go a hunting wild bulls, beavers, etc., carrying with them but a small quantity of their corn, which however they value so much that the most sensible wrong one can do them, in their opinion, is to take some of their corn in their absence. We found nobody in the village, as we had foreseen, for the Illinois had divided themselves, according to their custom, and were gone a hunting. Their absence caused a great perplexity amongst us, for we wanted provisions, and yet durst not meddle with the Indian corn the Savages had laid under ground for their subsistence and to sow their lands with. However, our necessity being very great, and it being impossible to continue our voyage without any provisions, especially seeing the bulls and other beasts had been driven from the banks of the river, by means of fires, as I have related in my former chapter, M. la Salle resolved to take about forty bushels of corn, in hopes to appease the savages with some presents.

We embarked again with these fresh provisions, and continued to fall down the river which runs directly to the South. Four days after, being the first of January 1680, we said Mass, and having wished a happy New Year to M. la Salle, and to all others, I thought fit to make a pathological exhortation to our grumblers, to encourage them to go on cheerfully and inspire them with union and concord. Father Gabriel Zenobe and I embraced them afterwards, and they promised us to continue firm in their duty. The same day we went through a lake formed by the river, about seven leagues long and one broad. The Savages call that place *Pimiteoui*; that is, in their tongue, *A place where there is abundance of fat beasts*. When the river of the Illinois freezes, which is but seldom, it freezes only to this lake, and never from thence to the Mississippi, into which this river falls. M. la Salle observed here the elevation of the pole, and found that this lake lies in the latitude of thirty-three degrees and forty-five minutes.

We had been informed that the Illinois were our enemies, and therefore M. la Salle had resolved to use all manner of precaution when we should meet with them; but we found ourselves on a sudden in the middle of their camp, which took up both sides of the river. M. la Salle ordered immediately his men to make their arms ready, and brought his canoes into a line, placing himself to the right, and M. Tonti to the left; so that we took almost the whole breadth of the river. The Illinois, who had not yet discovered our fleet, were very much surprised to see us coming so swiftly upon them; for the stream was extraordinarily rapid in that place: some ran to their arms, but most took their flight with horrid cries and howlings.

The current brought us in the meantime to their camp, and M. la Salle went the very first ashore, followed by his men; which increased the consternation of the savages whom we might have easily defeated, but as it was not our design, we made a halt to give them time to recover themselves and see that we were no enemies. M. la Salle might have prevented their confusion by showing his Calumet or Pipe of Peace, but he was afraid the Savages would impute it to our weakness.

The Illinois being exceedingly terrified, though they were several thousand men, tendered us the Calumet of Peace, and then we offered them ours, which being accepted on both sides, an extraordinary joy succeeded the terrible fears they had been under upon our landing. They sent immediately to fetch back those who fled away, and Father Zenobe and I went to their cabins. We took their children by the hand, and expressed our love for them with all the signs

we could. We did the like to the old men, having compassion of those poor creatures who are so miserable as to be ignorant of their Creator and Redeemer.

Most of the Savages who had run away upon our landing, understanding that we were French, returned; but some others had been so terrified that they did not come back till three or four days after that they had been told that we had smoked in their Calumet of Peace. In the meantime we had discoursed the Chiefs of the Illinois by our interpreter, and told them that we were inhabitants of Canada and their friends; that we were come to teach them the knowledge of the Captain of Heaven and earth, with several other things relating to their advantage. We were forced to make use of these metaphorical expressions to give them some idea of the Supreme Deity. They heard our discourses with great attention, and afterwards gave a great shout of joy, repeating these words: *Tepatoui-Nika*; that is, *Well, my Brother, my friend; thou hast done very well*. These Savages have more humanity than all the others of the Northern America; and understanding the subject of our errand, expressed great gratitude thereupon. They rubbed our legs and feet near the fire with oil of bears and wild bulls' fat, which, after much travel, is an incomparable refreshment; and presented us some flesh to eat, putting the three first morsels into our mouths with great ceremonies. This is a great piece of civility amongst them.

M. la Salle presented them with some tobacco from *Martinico*, and some axes; and told them that he had desired them to meet to treat about some weighty matters; but that there was one in particular which he would discourse them upon before any other. He added that he knew how necessary their corn was to them, but that being reduced to an unspeakable necessity when he came to their village, and feeling no probability to subsist, he had been forced to take some corn from their habitations without their leave: That he would give them axes and other things in lieu of it, if they could spare it; that if they could not, they were free to take it again, concluding, that if they were not able to supply us with provisions, he designed to continue his voyage and go to their neighbours who would heartily give him what was necessary for his subsistence; but however, to show them his kindness he would leave a smith among them to mend their axes and other tools we should supply them with. The Savages having considered our proposals, granted all our demands and made alliance with us.

We were obliged to use many precautions to make our alliance lasting and solid, because our enemies did their utmost to prevent it. The very same day we came to the camp of the Illinois, one of the Chief Captains of the *Mascoutens*, whose name was *Monfo*, arrived also with some *Miami's*, and other young men, who brought with them some axes, knives, kettles and other goods. Our enemies had chosen him for that embassie, knowing that the Illinois would rather believe him than the *Miami's*, because they had never been in war with the *Mascoutens*. This Savage arrived pretty late, and caballed all the night long against us: He told them that M. la Salle was a great friend of the *Iroquese*, who were to follow him speedily with some of the Europeans from Canada to invade them, and destroy their nation; and that he was sent by some of the Europeans themselves who could not approve that treachery of their countrymen to give them notice thereof, that they might not be surprised. He enforced his arguments by presenting them with all the goods he had brought along with him; and thinking he had gained his point, went back the same night, fearing with much reason, that M. la Salle would resent that masterpiece of villainy and punish him for it.

The Illinois were assembled in council all the night (for they never treat of any secret affairs during the day), and did not know what measures to take; for though they did not believe all the stories the *Mascouten* had made unto them, yet the next day they appeared very indifferent and mistrustful of us. As they seemed to contrive something against us, we began to be uneasy; but M. la Salle, who suspected that their sudden alteration towards us was the effect of a false report, made such presents to one of their chiefs that he told him all the particulars of the embassy and negotiations of Monfo; and thereby enabled him to remove the jealousies of the Illinois, and confound the wicked designs of our enemies.

He managed that point with such dexterity, that he did not only regain the friendship of that nation, but likewise undeceived the *Mascouten* and *Miamis*, and was mediator between the latter and the Illinois, who by his means made an alliance which lasted all the while we remained in those countries.⁴

AN ACCOUNT OF WHAT HAPPENED TO US WHILE WE REMAINED AMONG THE ILLINOIS TILL THE BUILDING OF A NEW FORT

Some days after, Nikanape, brother to Chessagouasse, the most considerable chief of the Illinois, who was then absent, invited us to a great feast, and before we sat down to eat, made a long speech, very different from what the other captains had told us upon our arrival. He said that he had invited us not so much to give us a treat, as to endeavour to dissuade us from the resolution we had taken, to go down to the sea by the great river Mississippi. He added that several had perished, having ventured upon the same enterprise, the banks of that river being inhabited by barbarous and bloody nations, whom we should be unable to resist, notwithstanding our valour and the goodness of our arms; that that river was full of dangerous monsters, as crocodiles, tritons (meaning sea-monsters), and serpents; that supposing the barque we designed to build was big enough to protect us against the dangers he had mentioned, yet it would avail us nothing against another which was inevitable: For, said he, the river Mississippi is so full of rocks and falls towards its mouth, which will carry your barque into a horrid whirlpool, that swallows up everything that comes near it; and even the river itself, which appears no more, losing itself in that hideous and bottomless Gulf.

He added so many other circumstances, and appeared so serious, and so much concerned for us, that two of our men who understood their language but not their politics, were moved at it, and their fear appeared in their faces. We observed it, but could not help it; for it would be an unpardonable affront to interrupt a Savage; and besides, we had perhaps increased the alarms of our men. When Nikanape had made an end of his discourse, we answered him in so calm a manner, that he could not fancy we were surprised at his objections against our voyage.

Our interpreter told him, by order of M. la Salle, that we were much obliged to him for the advices he gave us; but that the difficulties and dangers he had mentioned, would make our enterprise still more glorious; that we feared the Master of the life of all men, who ruled the sea and all the world; and therefore would think it a happiness to lay down our lives to make his name known to all

⁴ Thwaites: *A New Discovery of a Large Country in America*, pp. 153-59.

his creatures. We added that we believed that most of the dangers he mentioned were not in being; but that the friendship he had for us, had put him upon that invention, to oblige us to remain with them. We thought fit, however, to let him know that we perceived our enemies had fomented some jealousies in their mind, and that they seemed to mistrust our designs; but as we were sincere in our dealings, we desired them to let us know freely and without any disguise, the grounds of their suspicions, that we might satisfy them and clear ourselves; concluding, that seeing our demand was so just and equitable, we expected they would grant it, or else that we should have reason to think that the joy they had expressed upon our arrival, and the friendship they had since shown to us was nothing but a deceit and dissimulation. Nikanape was not able to answer us, and therefore changed his discourse, desiring us to eat.

The dinner being over, our interpreter reassumed his discourse, and told the company that we were not surprised at the envy their neighbors expressed about our arrival into their country, because they knew too well the advantages of commerce, and therefore would engross it to themselves and obstruct by all means our good correspondence; but that we wondered that they would give ear to the suggestions of our common enemies and conceal anything from us, since we had so sincerely acquainted them with our designs.

We did not sleep, brother, said he, directing his discourse to Nikanape, when Monfo was caballing amongst you in the night to our prejudice, endeavouring to make you believe that we were spies of the Iroquois. The presents he made to enforce his lies are still hidden in this cabin. But why has he run away immediately after, instead of appearing publicly to justify his accusation? Thou art a witness thyself, that upon our landing we might have killed all thy nephews and done what our enemies tell you we design to do, after we have made alliance with thee, and settled ourselves amongst you. But if you were our design, why should we defer to put it into execution? And who hinders our warriors who are here with me to kill all of you whilst your young men are hunting? Thou hast been told that our valour is terrible to the Iroquois themselves;; and therefore we need not their assistance to wage war with thee if it were our design.

But to remove even the least pretence of suspicion and jealousy, send somebody to bring back that malicious accuser, and we will stay here to confute him in their presence: For how can he know us, seeing he never saw us in his life? And how can he be acquainted with the secret league we have made with the Iroquois whom he knows only by name? Consider our equipage; we have nothing but tools and goods which can never be made use of, but for the good of the nation, and not for its destruction, as our enemies would make thee believe.

This discourse moved them very much; and they sent after Monfo to bring him back; but the snow which fell that night spoiled the track, and so he could not be overtaken. He had remained for some days not far from us to know what would be the success of his embassy. However, some of our men lay under such terrible apprehension, that we could not recover their courage nor remove their fears; so that six of them who had the guard that night (amongst which were two sawers, the most necessary of our workmen for building our ship) ran away, taking with them what they thought necessary; but considering the country through which they were to travel, and the season of the year, we may say, that for avoiding an uncertain peril, they exposed themselves to a most certain death.

M. la Salle seeing that those six men were gone, and fearing that this desertion would make a disadvantageous impression upon the savages, he ordered his men to tell the Illinois that he had resolved to send after them to punish them as they deserved; but that the season being so hard, he was loth to expose his men; and that these deserters would be severely punished in Canada. In the meantime, we exhorted the rest to continue firm in their duty, assuring them that if any were afraid of venturing themselves upon the river Mississippi because of the dangers Nikanape had mentioned, M. la Salle would give them leave to return next Spring to Canada, and allow them a Canoe to make their voyage; whereas they could not venture to return home at this time of the year, without exposing themselves to perish with hunger, cold, or the hands of the Savages.

They promised wonders; but M. la Salle knowing their inconstancy, and dissembling the vexation their want of courage and resolution caused him, resolved to prevent any further subordination and to leave the camp of the Illinois; but lest his men should not consent to it, he called them together and told them we were not safe among the Illinois, and that perhaps the Iroquois would come in a little time to attack them; and that these being not able to resist, they were like to run away and betake themselves to the woods and leave us exposed to the mercy of the Iroquois, whose cruelty was sufficiently known to us; therefore he knew no other remedy but to fortify a post where we might defend ourselves both against the Illinois and the Iroquois, as occasion should require. These reasons, with some other arguments which I added to the same purpose, proved powerful enough to engage them to approve M. la Salle's design; and so it was resolved to build a fort in a very advantageous place on the river, four days' journey below the great village of the Illinois.⁵

JOSEPH J. THOMPSON, LL. D.

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⁵ Thwaites: *A New Discovery of a Large Country in America*, pp. 160-165.

THE PURPOSE OF A CATHOLIC HISTORICAL SOCIETY

(Address delivered at the First Meeting of the Catholic Historical Society of Indiana, Gibault Hall, Terre Haute, Indiana, October 27th, 1926.)

If I may be allowed to begin my remarks in a somewhat personal note, I should like to say that coming as I do from St. Louis I cannot but feel a very particular interest in the purpose of this gathering. You are here to organize a Catholic Historical Society of Indiana. The venture must necessarily stir the sympathy of one who is in any way familiar with the numerous points of historical contact between pioneer Catholic Indiana and the metropolis of Missouri. Let us indicate three. The first Mass in St. Louis was celebrated by the eighteenth-century Jesuit, Louis Sebastian Meurin, the same missionary who penned at Vincennes in 1749 the earliest existing church records in the diocese of Indianapolis. The first church in St. Louis was built and dedicated by Pierre Gibault, most widely known of all the Church's pioneer priests in Indiana. Finally, the first Catholic bishop of Indiana, that fascinating figure, William Simon Gabriel Bruté, received episcopal consecration in the old St. Louis Cathedral at the hands of the first Bishop of St. Louis, Joseph Rosati. In mentioning the name of the proto-bishop of Indiana, I mention a name of the happiest significance on an occasion like this. The ranks of the American Catholic hierarchy can show few if any prelates more historical-minded than was Simon Bruté. The heroic beginnings of the Church in America fired his imagination and stirred his emotions and over the pen-name "Vincennes" he wrote concerning them in the columns of the *Catholic Telegraph* of Cincinnati. His interest in the historical past of the territory he ruled over *in spiritualibus* often took a practical turn as when he wrote a letter still extant to the President of St. Louis University in which he made the suggestion that the site of the old Jesuit Mission at Peoria be suitably marked before all trace of it be lost to memory. It is, then, an inspiring circumstance which I recall on this occasion, namely that the first head of organized Catholicism in this state had himself the instincts and the tastes of the historian and almost a century ago actually took in hand, within the limits of his time and opportunities for research, the very task which you have made your own in this organization, the recording of the story of the Catholic Church in Indiana.

I have from your energetic Secretary the suggestion that I undertake to speak to you today chiefly on the purpose which a Catholic Historical Society and yours in particular is meant to serve and on the means to be employed to make that purpose a reality. If I may venture then to formulate the precise object which your society has in view, I should say that such object is three-fold, to wit, the collection, preservation and diffusion of facts bearing on the history of the Catholic Church in the State of Indiana. And, first, it may be noted that you propose to limit your field of interest and research by State boundaries. This is as it should be. It is only when the various sections of the country and even the individual dioceses shall have got together the necessary material for their respective chapters in the general history of the Catholic Church in the United States that such a *magnum opus* can be attempted with any promise of success. The adequate telling of the story of Catholic development in this land of ours must rest on a vast deal of first hand investigation and study by competent researchers working within the relatively narrow limits of diocesan history. The reason why Greek and Roman history can be treated satisfactorily today as broad historical units is because their main content of facts and incidents has been fixed with accuracy more or less complete, thanks to the labors of a long line of scholars specializing in particular problems in those two sections of the historical field. Apart, therefore, from the consideration that the history lying at one's own doors ought first to claim one's attention, as appealing to local or sectional pride, we are, in concentrating on Catholic diocesan or state history, providing the very best guarantee, as far as the matter depends on us, that the great epic theme of the historical upbuilding of American Catholicism will one day be fittingly set before the world.

I make here, however, one pertinent observation. The original boundaries of most, perhaps of all the pioneer dioceses of the United States were considerably more far-flung than they are today. The St. Louis diocese, to cite one instance, reached at the time of its erection from the Mississippi to the snow-capped heights of the Rockies and beyond. This circumstance was taken cognizance of by the St. Louis Catholic Historical Society which at its organization in 1916 announced as its field of interest the history of the Catholic Church in the entire range of territory to which the jurisdiction of the see of St. Louis has at any time extended. It was a quite just and logical point of view and no one could reasonably take exception to it. We find Catholic Indiana in similar case. The See of Vincennes from its erection in 1834 to the arrival of Bishop Quarter in Chicago in

1844 had jurisdiction not only over Indiana but also over the eastern half of Illinois. Thus it fell out that Chicago was for almost a decade under the spiritual rule of the Indiana See. The first episcopal visitation ever made of the struggling frontier town, which even then was working its way forward to its present estate of fourth city of the world, was made by Bishop Bruté, an informal account of this visitation which he wrote to a Maryland nun being not the least charming of the many charming letters that came from his pen. That ten-year period, therefore, during which Catholic Indiana projected itself, so to speak, into the eastern counties of a neighbouring state makes it impossible for the historian of Indiana Catholicism to limit his theme by diocesan boundaries as they exist today. The fact must not be lost sight of that the history of the Church in Chicago, to cite the instance of the great metropolis of the West, is a chapter in the history of the diocese of Vincennes.

We have said that the first effort of the Society must be to gather material and data pertaining to the history of the Church in Indiana. No adequate history is ever written without a body of reliable data on which to base it. Meagre, misleading, inaccurate data can issue only in badly written and untrustworthy history. Hence the need of patient, persevering, critical and often unduly extended research with all available sources of information in order that the truth of things may be ascertained and, within the limits of the evidence, confidently stated. Just the other day I read in a standard work of reference that the Bishop of Quebec lived at Kaskaskia whence he sent Father Gibault to Vincennes! Your society will see to it that the history of the Church in Indiana is told as it actually happened. But to do so it must first assemble the materials on which to work. These materials are of the most diversified character and lie in various directions. Printed works, pamphlets, periodicals, newspaper files, manuscript narratives, financial papers, official documents, church registers, letters, reminiscences, these are some of the forms which historical material will assume. The unprinted material may be available sometimes in an original form, sometimes in copy. Generally the sources to be examined are not found together in any one place but are scattered in various libraries, archives and private collections located in different cities and states and sometimes at most unduly separated points in the country. Let me illustrate by the instance of Bishop Bruté. The first-hand material available for a biography of this great churchman is abundant enough, but one has to go here and there to find it. In the St. Louis archdiocesan archives 138 of his letters are preserved. Other letters of his are in the possession of

St. Louis and Notre Dame Universities. Still others are to be found in the Baltimore archdiocesan archives, at Georgetown University and in the Government Indian Office at Washington. These letters, however, do not by any means represent all the Bruté unpublished correspondence which is still extant in various archival depositories throughout the world and which the future biographer of the prelate must utilize. Without a doubt the Propaganda Archives in Rome and those of the French Association of the Propagation of the Faith also contain Bruté letters. Besides this unprinted correspondence, important letters of the great bishop may be read in the *Cincinnati Catholic Telegraph*, the *Annales de l'Association de la Propagation de la Foi* and in the *Berichte der Leopoldinen Stiftung*, the last named being the organ of the Vienna Association for the Propagation of the Faith. A set of the *Berichte*, only two or three such sets being found in the United States, is in the possession of the Catholic Central Verein of St. Louis. I have mentioned the foregoing details merely to indicate the great diversity of sources from which material must be collected for an adequate biography of Bishop Bruté, which is also and necessarily the first chapter in the history of organized Catholicism in Indiana. I dare say the Catholic Historical Society of Indiana could not inaugurate its labors in any more profitable manner than by securing accurate transcripts of Bishop Bruté's very extensive correspondence.

In thus gathering the raw materials for Indiana Catholic history the collection of accurate data for parish histories will not be overlooked. Parochial units make up the diocese and while the general upgrowth of the diocese may sometimes be traced without reference to the parishes, this will not ordinarily be the case. No diocesan historian can do his work properly without reliable information at hand regarding the organization and growth of the individual parishes and covering such points as the erection of churches, schools, other parochial buildings, the succession of pastors, and noteworthy parochial events occurring during their respective incumbencies. Here is where the Society will be particularly eager to enlist the services of the pastors. No one practical or more noteworthy contribution can be made by them to the cause which the Society is meant to promote than to draw up with painstaking accuracy especially as to dates an historical account of the parish in their charge, not omitting to indicate the part, always important, played therein by the laity. It is, after all, on the stage of parish life and not within the walls of a diocesan chancery that the most palpable contacts are made between the faithful and the Faith they profess. It is only by seeing a well-

organized parish at work with all its activities, religious, educational, charitable and social in full operation that one comes to understand what Catholicism stands for in the life of the people. Cardinal Gasquet in his *Parish Life of Medieval England* has given us a clue to the mentality of the Middle Ages, probably much more effective than we shall find it in a score of more pretentious works attempting to throw light on that fascinating period of history. And so, as Green gave to kings, noblemen, statesmen and warriors less than their traditional amount of space on the historical stage that he might find room therein for the common folk of England, the historian of a Catholic diocese will not so clutter up his narrative with the movements and achievements of the clergy, however significant these may be, that the reactions of the laity to the ministrations of their spiritual guides and their splendid and historic co-operation in effecting the present-day development of the Church in America are left unrecorded. In reading the story of Catholic beginnings in any locality, one always finds interest stimulated when mention is made by name of families particularly identified with events and some evidence of their activity in this connection set forth.

As we are touching, however lightly, on the materials of history, let me direct attention for a moment to the great mass of manuscript material, chiefly in the form of original letters, on American Catholic Church history, now to be found at Notre Dame University. I should think it a happy presage of success for your Society that you have so close at hand and within the limits of your own State this great collection, second to none in the United States, probably superior to all others for richness and variety of content. The story of how the collection was begun many years ago by a lay-professor on the University staff, who conceived a big idea and had the zeal and courage to carry it out, is a familiar one and need not be repeated here. I wish merely to emphasize the significance of the Notre Dame Archives for the activities in which the Society propose to engage. The Catholic history of Indiana cannot be duly studied or written up without recourse to this great depositary of invaluable first-hand material lying, as I have said, within convenient and easy reach of all Indians.

The first function, then, of the Society here organizing will be to assemble from whatever sources all available material for the history of the Church in Indiana. Its second function will be to preserve the material so assembled. Here we are confronted with the necessity of a permanent headquarters for the Society with housing facilities

for library and archives. Obviously the collection of books, pamphlets, periodicals, newspapers, manuscripts, etc., which the Society will endeavor to build up cannot be moved about but must be tied down to a definite location. Moreover, the collection must be made accessible to investigators and writers. Not only will the Society thus furnish facilities for research in its particular field, but it will at the same time provide a safe depository for historical material now exposed to damage or loss. Numerous instances that should serve as warnings are on record of how valuable church papers, known at one time to have existed, have disappeared or been destroyed. I mention but two. When the Federal troops occupied New Orleans during the Civil War valuable diocesan papers including those of Bishop Du Bourg were removed for safe-keeping to a fireplace, the opening being walled up. When the fireplace was subsequently uncovered the papers were found to be a mass of pulp, owing to the rain that came down the chimney, which, curiously enough, no one thought of blocking up! Again, Bishop Flaget's Journals, were they now available, would constitute a most important source for early Catholic history in Indiana, for he held jurisdiction over this state or the pre-existing territory for some twenty-five years and was the first bishop to administer Confirmation within its limits. These Journals, however, though extant some time after the Bishop's death, have long since disappeared except for a few sections. Similar instances of the loss of precious historical documents through one cause or another might be mentioned, all going to show the necessity of central depositories to which such material can be removed for safe-keeping.

I made reference only a moment ago to the reminiscences of old times as a recognized source of historical information. A pastor who undertakes to write the history of his parish may find it necessary to go to his oldest living parishioners for enlightenment on points which he finds either not dealt with at all or dealt with unsatisfactorily in the printed or written sources at his command. Testimony from this source, I need not say, must be used with caution. The memory of the oldest inhabitant is proverbially a tricky one so that one may not accept too confidently information which has no other support than this on which to rest. The rules of evidence must be applied. History is largely a matter of evaluating human testimony, often conflicting testimony, on a given point. So with the recollections of past days furnished by pioneers. Criticism will show them to be of varying degrees of credibility. At times, especially when checked up and corroborated from other sources, they may prove highly valuable; at other times they may be demonstrably of little or

no value at all. But with these reservations, the fact remains that the testimony of witnesses surviving long the events with which they were contemporary and perhaps more or less identified will always be sought after by the alert investigator in history. It is surprising, indeed, how little effort is made to secure in writing the recollections of pioneer settlers regarding Catholic Church events before death intervenes to consign these recollections to oblivion. As an instance of what can be done in this regard, I have in mind the instance of Lyman Copeland Draper of the Wisconsin Historical Society, who some decades ago traveled through the Western states systematically interviewing old settlers and recording the results in his note-books. He refused to write history himself, but preferred the task of saving for future historians this great mass of source-material, which but for his efforts must undoubtedly have perished. The Draper Notes, now in the Library of the Wisconsin Historical Society, are a recognized body of first-hand material, however unequal in value, for the pioneer history of the West. Why cannot our Catholic Historical Societies work along similar lines and secure from the rapidly disappearing generation of pioneers valuable data on Catholic Church history in America which will soon be altogether beyond recovery?

I come now to the third function or aim of an historical society, which is to disseminate information on the special section of the historical field which it proposes to make its own. This is done conveniently in one of two ways or in both, by the preparation of papers and the reading of the same at the society's meetings and by the issuing of a review. There seems to be no reason why a sufficient number of persons, lay and clerical, should not be got interested in this Society to the extent of investigating some or other point of Indiana Catholic history and presenting the results of such investigation in a written paper. Priests, nuns, seminarians, college students, the laity of both sexes should here lend a helping hand. I would plead particularly for a very intimate co-operation of the laity in this as in all of the Society's activities. Nothing would make more against its chances of success than to have it take on the character of a purely or even largely clerical enterprise. The Church's storied past in Indiana is the common heritage of all its members. Young and old, the children in the schools and the parents at home should be made to feel its inspiration and in wielding the instruments of publicity necessary to this end lay hands will be found as effective as clerical.

Written papers, therefore, I repeat, will be a normal feature of the Society's gatherings. It is by such topical contributions, monographs

one may properly call them, that individual obscure points in history, civil or ecclesiastical, are cleared up and the way thus prepared for the historian to deal successfully with his subject in its modern lines of development. We all know how many tempting problems in early Indiana history still exist to challenge the investigator. The very latest issue of the Mississippi Valley Historical Review carries the first appearance in print of the baptismal register of the historic St. Joseph Mission located close to the Michigan-Indiana state-line. The editor prefaces the documents with the statement that this mission still awaits an historian. It is the truth. No adequate account of this highly interesting center of Christian influence in the Western wilderness, especially in its earlier stages, is anywhere available. We have, too, the case of Vincennes. Who has told us with anything like finality, when and under what circumstances this historic past began or who were its first visiting or resident priests? A haze of mystery still envelops Vincennes beginnings. Will further research ever enable us to dissipate it? No one can say yes with confidence, but, as a matter of fact, no thoroughgoing study of the problem, utilizing all available sources, has yet been made, though here I should prefer to speak under correction. To indicate only a single source in this connection which probably has not yet been drawn upon, there is the photostat material from the Paris archives now preserved in the Congressional Library and in the Illinois Historical Survey, University of Illinois. This material to my knowledge contains documents which will probably shed new light on early Vincennes history. And so with other unwritten or only partially written chapters in the pioneer history of this state. It is too much to expect the general historian to investigate, much less to solve all problems by himself. The ground must be prepared before him by the special student and researcher who concentrates on one or more particular problems, solves them, as far as the evidence permits, and thus leaves the historian free to deal with his subject in its broader and more general implications.

But the mere reading of historical papers before a group of the Society's members will not alone achieve that diffusion of knowledge regarding the Catholic past of Indiana which the Society will endeavor to promote. Means must be found of insuring to these papers a wider range of publicity. This may be done, among other ways, by publishing them in the Catholic weeklies of the State or by issuing them in pamphlet form or finally by giving them space in the Society's own official organ or review. Most, if not all, of the Catholic historical societies of the United States sponsor a review or periodical

of some kind, in most cases a quarterly. I rather think an historical society should think twice before committing itself at the outset to a review, at least one that promises its readers regularity of appearance. Financial considerations should of course be duly weighed before embarking on such a venture; but I think that in most cases the difficulty of maintaining a review rises not so much from a lack of funds to meet the expense incurred as from a dearth of suitable copy for publication. For this reason it may be the part of wisdom to defer the issuing of a review until such time as the Society shall have accumulated a line of original contributions from its members on topics falling under the scope of the review. Meantime, the pages of other periodicals, in particular the ILLINOIS CATHOLIC HISTORICAL REVIEW, which is eager to obtain articles from any quarter of the Middle West, will be open for such products of the Society's literary industry as it may be thought advisable to bring immediately to public notice. And here it will be pertinent to point out that an historical review ought not to rely for copy only on original articles or contributions; it must also find room in its pages for the publication of documents, letters, church records and such like unprinted material as may likely be of service to the historian. I have already referred to the extensive Bruté correspondence to be found in various archives throughout the country. Selections from this correspondence would obviously make excellent copy for the Society's review, whenever it is ready to bring it forth. As to church records, I may note in passing that the eighteenth-century Vincennes registers have already been published in the Records of the American Catholic Historical Society while the St. Joseph Mission register has only within the last few months been rescued from the obscurity of the Quebec Seminary archives and made accessible in printed form. But other Indiana church records of value, I am sure, still await publication, a thing which can be effected nowhere with more propriety than in the Society's own review.

To sum up, I have indicated, however briefly, the deliberate aims which the Catholic Historical Society of Indiana has chosen to set before itself as it starts out briefly on its career; and these aims, to repeat once more so important a matter, are threefold, to collect the materials for Indiana Catholic history, to house them securely and preserve them permanently in a place where they may be at the service of students and investigators, and, finally, to build eventually on the materials so assembled an adequate written record of the Church's glorious past in Indiana and secure for this record the widest possible publicity. Let me venture now to reduce these

various aims to the unity of a single objective on which all the energies of the Society for several years to come may be very properly concentrate. This objective will be no other than the compilation under the Society's auspices of a scholarly history of the Catholic Church in Indiana to mark the centennial in 1934 of Bishop Bruté's arrival in the State. Let me cite by way of illustration the experience of the Catholic Historical Society of St. Louis. This organization started on its career in the fall of 1916. It published a review. It carried on through certain of its members, each specializing more or less in a chosen corner of the Society's field of interest, researches which were occupied in clearing up not a few obscure points in diocesan history and in getting together a mass of accurate data on which the future historian of the diocese might draw in the compilation of his narrative. Ten years later than the birth of the Society, this current year 1926, the diocese of St. Louis celebrated the hundredth anniversary of its erection and to commemorate the event an elaborate history of the diocese is now being prepared by the competent hands of one of our St. Louis pastors, the Reverend John Rothensteiner. The St. Louis Catholic Historical Society did not, I am sure start out with the conscious purpose of making its labors converge in the preparation of a centennial history of the diocese. It is circumstances rather that have brought about this happy issue. But the point I am particularly anxious to make is that the worthy author of the forthcoming St. Louis history, though not dispensed from the necessity of an immense amount of further research on his own account, has found his labors greatly facilitated by the special studies in diocesan history carried on in the past ten years by himself and his confreres of the Society. Is there not a lesson here for the Society whose organization you are effecting today? Eight years hence, as I have pointed out, will see the centennial of the organization of the Catholic Church in Indiana by the erection of the diocese of Vincennes. What better memorial of that centennial could be conceived than a scholarly and comprehensive history of Catholic Indiana and what better objective, as practical as it will be inspiring, could the Catholic Historical Society of the State propose to itself than to make such a history possible by a thorough-going study of the subject during the intervening years? Pastors by compiling parish chronicles, religious orders and congregations by furnishing historical data about their communities, students lay or clerical by investigating hitherto unsolved problems of the renaissance period or by preparing translations of pertinent material in foreign languages, and the members generally by putting at the

disposal of the Society whatever source-material, printed or unprinted, they happen to have in their possession, all can in one way or another make individual contributions to the great written record of Indiana's Catholic past which I make bold to envisage as the conscious objective of the Society's activities during the next eight years.

I end these remarks with a word of congratulation to the Catholic Historical Society of Indiana on having so inspiring a subject-matter with which to deal. Here in Indiana, if anywhere in the land, the historical record of the Catholic Church is a thing to point to with pride. Her presence consecrated territory from the first moment that white men began to thread its virgin forests or be borne upon the bosom of its romantic streams. The valleys of the Kankakee, the St. Joseph, the Maumee and the Wabash perhaps knew no earlier visitors than the black-robed missionaries carrying into the wilderness the double light of civilization and the Faith. Catholic associations are thrown around all the pioneer settlements of the State. Almost the first, if not the very first pages in the recorded history of Vincennes, Lafayette, Fort Wayne and South Bend recount the activities of the Church's missionaries. To gather up everything that pertains to this enthralling story from its earliest to its latest chapter, to preserve it, to get it out in attractive and enduring form, for public enlightenment and edification, such will be at once the self-imposed duty and the glorious privilege of the Catholic Historical Society of Indiana.

GILBERT J. GARRAGHAN, S. J.

St. Louis.

THE EARLY IRISH OF ILLINOIS

A Paper Read by Judge John P. McGoorty before the Illinois State
Historical Society, at Springfield, Illinois, on
May 12, 1927.

Men of the Irish race played an important part in the history of Illinois.

Even during the French occupation it was an Irishman who commanded the Illinois country, vested with almost vice regal power, in the name of King Louis of France. He was known as Chevalier Charles MacCarthy. He was born in Ireland in 1706 and was there known as "MacCarthy MacTaig," which means literally, "MacCarthy, the son of Taig or Thaddeus." He was an officer in the French army, and in 1731 was sent to Louisiana in charge of a detachment of engineers. On the 20th of August, 1751, MacCarthy sailed from New Orleans with a small military force to take command of and rebuild Fort Chartres. They arrived at Fort Chartres on March 28, 1752, and from that time until 1760 Chevalier MacCarthy was in command of all the French troops in the Illinois country. When, under his direction, Fort Chartres was rebuilt, it was regarded as the best fort in America. In 1757, when it was reported that the English contemplated descending the Tennessee River for the purpose of attacking the French posts on the Mississippi, MacCarthy sent Lieutenant Aubry to construct a fort on the Ohio River, which he named Fort Asencion "as a memorial of the day on which the first stone was laid"; but in history it became known as Fort Massac. As a result of the protection afforded by the proximity of Fort Chartres, numerous villages and settlements sprang up on both sides of the Mississippi River. "Most of the people were French Catholics, and here the Jesuit Missionaries established churches and schools, and under the administration of the popular Franco-Irish Governor, the settlements thrived and the people lived in peace with their Indian neighbors." In 1760 MacCarthy was succeeded in the command of Fort Chartres by Captain de Villiers, and thereafter he continued as the head of the civil and military government of the territory until the Treaty of Paris, in 1763, when France surrendered to England all her territory east of the Mississippi. After the war MacCarthy retired to Point Coupee, in the lower Mississippi Valley, west of the river, which territory still remained in the possession of the French. Here he established himself as a trader and gentleman, and seems

also to have been commander of the fort. He died at New Orleans April 20, 1764 and was buried with military honors. In the same year the French Government conferred upon MacCarthy the posthumous honor of the Cross of St. Louis "as a reward for his fidelity and services." (See *The MacCarthys of America*, by Michael J. O'Brien.

Although the British were constructively in possession of the ceded territory, yet for two years thereafter the Indians, under the leadership of the mighty Pontiac, frustrated the repeated efforts of the British to occupy Fort Chartres and the Illinois country. It was due to the diplomacy and tact of Colonel George Croghan, a countryman of MacCarthy, that the British, through negotiations with Pontiac, conducted by Croghan, finally, in 1765, obtained possession. George Croghan was born in County Sligo, Ireland. He was a man of remarkable personality and was referred to "as the fitted person in America" for the undertaking. It is of some interest to note that Sir William Johnson, the Colonial Governor of Indian Affairs, under whose direction Croghan acted, was a native of Smithtown, County Meath, Ireland, and was of the ancient Irish family of McShane. Colonel Croghan was not the last of his line to distinguish his name in this country. His family and that of General George Rogers Clark intermarried and, a direct descendant of Colonel Croghan and of the Clarks by such marriage, Colonel George Croghan became one of the most heroic figures of the War of 1812. Croghan was brevetted Lieutenant-Colonel for gallant conduct in defending Fort Stephenson, commended by Congress for bravery, and Croghan and Joseph Duncan, who became the fifth Governor of Illinois, were each presented by Congress with a sword.

Hugh Crawford, according to his own statement, must have been the first Irishman that traveled about the Illinois and Mississippi rivers. He claims to have made trading trips on the Ohio and Mississippi as early as 1739. He was associated in trade with Colonel George Croghan and took an active part in the negotiations with Pontiac. Crawford made a trip to the Western country in the interest of George Washington with a view to land investments. He died in 1770.

After the Treaty of Paris and the cession of New France to England, Guy Carlton, an Irishman, became the Governor under the English Crown. After Colonel George Croghan succeeded in securing the possession stipulated for in the treaty, the 18th, or Royal Regiment of Ireland, garrisoned the forts in the Illinois country until a local militia force was organized under the command of Captain

Richard McCarthy, who later made a brilliant record under George Rogers Clark.

The conquest of the Illinois territory from the British, one of the most brilliant achievements of the Revolution, was carried out by Colonel George Rogers Clark.¹

Clark's army, made up chiefly from the country west of the Alleghany Mountains, consisted largely of men of Irish blood. The muster-rolls of his companies are replete with old Irish names. William H. English, author of the *Conquest of the Northwest Territory*, says: "Had it not been for the Irish in Clark's command, the latter would never have whipped the British and Indians; the Irish, fresh from persecutions in the Old Country, were very bitter against the English and were of great help to Clark." In his own written account of the expedition, Colonel Clark mentioned among his valued officers Captains McCarty, Quirk, Carney, O'Hara, "Captain Montgomery, a gallant Irishman," and Lieutenant Dalton.

When Clark planned the conquest of Vincennes, he organized two companies of troops—one at Kaskaskia, the other at Cahokia. The company from Cahokia was placed under the command of Captain Richard McCarty, who gallantly led them in their most trying march to Vincennes. McCarthy remained in command of the troops after the country came under the possession of Virginia. He recruited the

¹ Clark's ancestry remains in some doubt. William H. English, in his *Conquest of the Northwest*, says: "The history of the remote ancestry of George Rogers Clark on the father's side is meager, vague and unsatisfactory. Back of his grandfather is only tradition; but this tradition seems clear and positive that his paternal ancestor, who first came to this country, emigrated from England, and that his name was John. From what part of England this John Clark came, or who were his ancestors there is no reliable information." Temple Bodley, the most recent biographer of George Rogers Clark (1926), says: "It is almost impossible to trace the remote ancestry of one bearing a name common to so many families as Clark. Of the European forbears of the family we only know that their surname shows them English." That the foregoing conclusion is not warranted is shown by the fact that many Irish families bear the name of Clark or Clarke. In the reigns of the Henrys and Edwards of England, many penal acts of Parliament were passed compelling the ancient Irish families to adopt English surnames; notably the act of Edward IV. The name of O'Clery was changed to "Clark," for in the Irish language O'Clery means literally the "grandson of a clerk." MacRory became "Rogers," because Roger was assumed to be the English Christian name corresponding to the Irish "Rory." The Scotch-Irish Society claims that he is of Ulster blood. McDougal says in his *Scots and Scots' Descendants in America* (Vol. I, p. 54): "John Clark, great-grandfather of General George Rogers Clark, came to Virginia in 1630 from the southwestern part of Scotland." Gray, however, in his *Scotch-Irish in America*, says: "Clark was the son of an Irishman."

troops at his own expense on the promise that he would be repaid, which promise was not fulfilled, and bore all the expense of maintaining them.

It is interesting to note that when Clark was given authority to make a conquest of the Northwest, Virginia had no money, but appealed to Oliver Pollock, who proved one of the greatest benefactors of America—justly called “the Morris of the West”—who, through his friend, Count Alexander O'Reilly, the Irish Governor of Cuba, obtained the credit necessary to prosecute Clark's campaign. Oliver Pollock of New Orleans was not only a distinguished Irishman, but such an enthusiastic supporter of the American cause as to advance many thousands of dollars of his own funds for its success. He was the son of Jared Pollock, who moved from Coleraine, Ireland, to Pennsylvania.²

The name of John Todd is inseparably connected with the history of Illinois. It will be remembered that the conquest of the Illinois country was not for the United States, but for Virginia, which claimed all of the vast territory north and west of the Ohio River. John Todd was appointed Lieutenant-Colonel of the military forces and also civil commandant of the county. His appointment came from Patrick Henry, Governor of Virginia, another Irishman. It has been attempted to show that Patrick Henry was not Irish. The ancestral home of his family is at Tuba More, near Draperston, County Derry, Ireland, where representatives of the family still live. Patrick Henry's letter accompanying the appointment is a splendid exposition of this great revolutionary patriot's ideas upon government. Governor Henry's instructions were, in a sense, the basic law for the territory during the Virginia period. Upon Todd's arrival in Kaskaskia in 1779, the inhabitants were assembled and elections held for judges of the courts established. As this was virtually the foundation of self-government in Illinois, the meeting has special significance. After the election the court was completed by the appointment of a

² Temple Bodley, in his recent history, *George Rogers Clark, His Life and Public Service*, p. 78, says: “Two weeks after taking Kaskaskia, Clark opened correspondence with a man to whom Americans should be forever grateful. This was Oliver Pollock, the financial agent in New Orleans for both Virginia and Congress. An Irish Catholic, he was one of those big-minded and big-hearted men who realized the transcendent importance of the American struggle for liberty and national greatness, and was animated by an ardent patriotism which, reckless of self-interest, gladly made any personal sacrifice demanded for his country. His services in upholding the Revolution in the west were invaluable. That such a man should be almost wholly unknown to the nation he served so well is hardly creditable to American history.”

sheriff, state's attorney and clerk of the court. Thus began popular government, according to the American form, on the soil of Illinois. Courts were also established at Cahokia and Vincennes. John Todd was the son of David Todd and Hannah Owen Todd, who came from Ireland. John Todd had two brothers, one of whom, Levi Todd, became a general in the Revolutionary War. Mrs. Ninian W. Edwards and Mary Todd Lincoln, the wife of Abraham Lincoln, were descended from this branch of the Todd family. General Levi Todd's daughter, Hannah, was the mother of Hon. John T. Stuart, who was one of Lincoln's earliest and most distinguished Springfield friends. His son, Robert Todd, was the father of Mrs. Ninian W. Edwards, Mrs. Dr. William S. Wallace, Mrs. C. M. Smith and Mrs. Abraham Lincoln, all of Springfield, Illinois.³

³ "The first white settlement on the site of the present city of Springfield was made in 1819, principally by a large family by the name of Kelly, from Rutherford County, North Carolina. It appears that Elisha Kelley, a bachelor hunter, who had come to Illinois as early as 1817, first visited the Sangamo country in 1818, and finding this locality abounding in game and therefore a good hunting ground, he decided to make it his home. He accordingly returned to North Carolina and induced his father, Henry Kelley, and his four brothers, John, Elijah, William and George, and one or two other families . . . to emigrate to Illinois, and unite with him in establishing a settlement where Springfield now is. The Kelley families are said to have arrived here in the Spring of 1819, after having wintered in Macoupin County. John Kelley, the eldest of the brothers, erected his cabin at or near the northwest corner of the present Jefferson and Klein streets. Another member of the Kelley family built a short distance west of the first, and a third brother, William Kelley, reared his cabin near the intersection of North Third and Pine streets. Andrew Elliott, the son-in-law of William Kelley, located to the northwest of him, while Jacob and Levi Ellis settled nearer Spring Creek. These rude log cabins constituted the first white habitations on the site of the older portion of the present city . . . In January, 1821, the State General Assembly passed an act creating the county of Sangamon. In the following April the county commissioners, provided for in said act, met at the house of John Kelley and fixed upon a certain point in the prairie, near the corner of Mr. Kelley's field, on the tributary waters of Spring Creek, as the temporary seat of justice of said county—the same to be called and known as 'Springfield.'" (*Past and Present of Sangamon County, Illinois*, by Joseph Wallace, M. A., of the Springfield Bar. Pub. 1904. Vol. 1, Chap. I, pp. 5, 6.)

"The names of the settlers residing within the distance of two miles from the stake which had been set to mark a temporary county seat for Sangamon County, to be named Springfield . . . were John Kelly, William Kelly, Andrew Elliott, Jacob Ellis, Levi Ellis, John Lindsay, Abraham Lanterman, Mr. Dagget and Samuel Little . . . I first boarded with John Kelly, a North Carolinian and a widower. His household consisted of himself and two children, two younger brothers, George and Elisha, his aged father and mother and myself." (*Early Life and Times*, by Major Elijah Hles; p. 31.)

The number of Irish in the territory increased somewhat during the British ascendancy in Illinois. William and Daniel Murray were worthy Irishmen and traders of a high type. Alvord says of William Murray: "In the annals of the West the names of such men as Samuel Wharton, Phinneas Lyman, George Morgan, William Murray, Richard Henderson and George Washington should occupy a conspicuous place." It appears from the entry on the parish records that on the 29th day of November 1778 Heleine Murray was baptized, the daughter of Daniel Murray and Sarah Gerrault Murray, his wife, and that amongst the signatories of the record were Daniel Murray, the father, Sarah Gerrault Murray, the mother, Colonel George Rogers Clark, Commandant-in-Chief of the forces of Virginia in the Illinois country, and other distinguished men of the locality.

Another worthy Irishman of this period was William Arundel, who was born in Ireland and came to Cahokia prior to the Clark conquest. During a part of his residence in the Illinois country, he lived near Peoria. He was a merchant and trader and is spoken of as "an orderly, moral and correct man." He died in Kaskaskia in 1816.

There were few people of other than French blood in the Illinois country earlier than Patrick Kennedy. In 1773 Kennedy made an expedition up the Illinois River in search of copper mines. The journal kept by Kennedy on this trip was published by Gilbert Imlay in his topographical description of the Western Territory of North America. Kennedy and the Murrays were ardent patriots in the American cause, and Patrick Kennedy was at once appointed Quartermaster-General upon Clark's taking possession of Illinois.

Thomas Brady was a conspicuous figure in this early day. In 1776, Brady, with a small company of volunteers consisting of sixteen men, marched across the state to the nearest British fort on Lake Michigan (Fort St. Joseph) near the present city of Niles, Michigan, and surprised and captured the fort, securing, it is said, \$50,000 worth of supplies and munitions. The victors seem, however, to have overlooked a point or two in their subsequent proceedings. They paroled the British garrison, but the English, ignoring their pledges, informed their Indian allies, and together they and their allies overpowered Brady's force, took them prisoners, and recovered the goods somewhere near the present site of Chicago. In turn, however, the goods were recaptured from the British by a force which left Peoria soon after, led by Maillet, who was a relative of some of Brady's followers. Brady escaped his captors and returned by a circuitous route to Kaskaskia, where he afterward married the much-renowned

and highly-respected Widow La Compte, and in 1790 became the sheriff of St. Clair County, then one of the highest positions available to any citizen. Reynolds says of Brady: "He had the reputation of an honest, correct citizen and I believe he deserved it." Brady was a judge of the court of Cahokia in 1785, was Indian Commissioner in 1787 and in that capacity prohibited the sale of liquor to the Indians. The town, now city of East St. Louis (Illinoiston) was laid out on a part of his land.

Many of the soldiers who fought under Clark formed the earliest settlements in Illinois following the close of the American Revolution. Some of the early settlements in Monroe, Randolph and St. Clair Counties were almost wholly Irish. The Bradsbys, Whitesides, Ryans and Bradys were prominent among the hardy pioneers when Illinois was in the making.

The "American Bottom," first named when an Irishman, Shadrach Bond, father of the first Governor of Illinois, and some others settled in Illinois, contained, according to Reynolds, probably three-fourths of the American population of the Illinois territory. It included Kaskaskia, Cahokia, and nearly all of the early French settlements, extending from Alton almost to Chester. The presence there of people of Irish blood is suggested when Reynolds states in his Pioneer History of Illinois that the dear old Irish song, "Willy Reilly," was most popular.

The Plum Creek settlement east of the Kaskaskia River in Randolph County was a vigorous and influential Irish community, from which have sprung many of the leading citizens of the county. They came from Abbeyville, South Carolina, and were known in Randolph County as the "South Carolina Irish." James Patterson was the pioneer of this settlement. His father was born in Ireland, came to America, and fought under Washington. How numerous the Irish were in Illinois during that period is evidenced by the number of land grants given to heads of families bearing old Irish names.

Prior to 1783 the Flannery family settled in the American Bottom and built a block-house, or fort, on the main road from Kaskaskia to Cahokia. James Flannery, in conjunction with the McElmuny family, built a station fort in 1783 on the Mississippi opposite Island 22.

The Whiteside family was one of the most numerous and worthy families that ever settled in Illinois. William Whiteside was the patriarch and revered leader of the family. He was a brave soldier in the Revolutionary War and fought in the celebrated battle of Kings Mountain. His brother John was also in the Revolution. The Whitesides were of Irish descent and, it has been remarked, inherited

much of the Irish character. They were warm-hearted, impulsive and patriotic. To quote from Reynolds: "Their friends were always right and their foes wrong. If a Whiteside took your hand you had his heart. He would shed his blood freely for his country or his friends." William Whiteside built a fort on the road between Cahokia and Kaskaskia, which became known widely as Whiteside Station. John, his brother, resided at Bellefontaine until his death. Both men raised large families, nearly all of whom became prominent in the early history of Illinois.

An Irishman named Halfpenny was one of the very earliest school teachers. Reynolds, in his *Pioneer History*, confers upon Halfpenny the title of "Schoolmaster-general of Illinois of his day."

Halfpenny, it seems, began teaching at a very early day, somewhere near 1785, and taught school throughout the entire period in the early settlements. It is said that he taught almost all American children in Illinois of his day that received any education at all. We find that after some years, in 1795, Halfpenny built a water-mill on the Fountaine Creek, not far from the present town of Waterloo. In those days the builder of a mill was a real benefactor and was entitled to and received credit and honor second only to the brave men who defended the homes of the settlers against the incursions of their red enemies. It is a matter of regret that so little is preserved of the life of this almost first school teacher in Illinois. A man named John Seeley and another named Francis Clark are said to have preceded Halfpenny as school teachers, but their terms of service were short and the number of pupils taught by them few as compared to that of Halfpenny. Reynolds says that: "In the settlement of the New Design, an Irishman called Halfpenny at this period (1800) instructed some few pupils. This school was the only one among the Americans at this day."

John Doyle, another early teacher, was one of Clark's soldiers, and soon after the Clark conquest of 1778 settled in Illinois. He had a family and resided in or near Kaskaskia. He was a scholar, spoke the French language and Indian dialects and frequently acted as an interpreter. Doyle was one of the very earliest school teachers in the country. He, in connection with Pickett, Seybold, Groots, Hildebrand, Dodge, Camp, Tiel, Curry, Lunceford, Anderson, Pagon, Hughes and Montgomery, established the colony on the east side of the Kaskaskia River near the old town of Kaskaskia in 1780. John Doyle's early settlement in the territory is proven by the fact that he was named by the United States Commissioner as one of those

entitled to a land grant under an Act of Congress recognizing "Ancient Grants."

Among the men of more than ordinary attainments in the early settlements was James Hughes, who was a teacher of mathematics as early as 1800. It was from Hughes that Governor Reynolds first came to know anything of mathematics.

William Bradsby, whose father was born in Ireland, came to the Illinois country in 1804. He was a talented man and taught school in various localities in the new country. He had a school in the American Bottom directly west of the present city of Collinsville, and in 1807, he taught school in the Turkey Hill settlement founded by William Scott, the sturdy pioneer Irishman. Bradsby remained a teacher for several years.

James Moore, who came to the Illinois territory with Shadrach Bond, Sr., and others, seems to have the distinction of being the first foreigner naturalized in the territory of Illinois. In the record book of Colonel John Todd, the county lieutenant under Patrick Henry, is found the naturalization oath which James Moore subscribed. It reads as follows: "I do swear by the holy evangelists of Almighty God that I renounce all fidelity to George III, King of Great Britain, his heirs and successors, and that I will bear true allegiance to the United States of America as free and independent as declared by Congress, and that I will not do or cause to be done anything injurious or prejudicial to the independence of said states; that I will make known to some one Justice of the Peace for the United States all treasons and traitorous conspiracies which may come to my knowledge to be directed against the said United States or any one of them. So help me God. Sworn at Kaskaskia, July 10, 1782. James Moore."

Few of the pioneers of Illinois come down to us better recommended than William Scott. He was born of Irish parents in Boteourt County, Virginia, in 1745. He came to Kaskaskia in 1797. The family of Mr. Scott and his son-in-law Jarvis came from Kentucky to Illinois and settled on the prairie which was the first white settlement they saw in this country. Scott remained in Kaskaskia a short time, but Jarvis and his family located themselves at Turkey Hill. Turkey Hill was a conspicuous trading post for the French and Indians. It had been the camping grounds of the Indians for ages, and the traders had met them there with their merchandise and exchanged with them for furs, peltries, etc. The hill is a commanding situation. It rises to a considerable height and is observable from the east at a distance of thirty or forty miles. The settlement became conspicuous throughout the entire country and Scott was known far and near as "Turkey

Hill'' Scott. He lived an eventful life of nearly eighty-three years. He was a man of the highest morals and strong character. Scott's death occurred in 1828. He was one of the commissioners to select the county seat of St. Clair county and he settled the plantation of George Blair, the original resident of what is now the site of Belleville.

William Meers was the first resident lawyer of Cahokia. He came to Cahokia in 1808 and engaged in the practice of law. He was born in Ireland in 1768. On coming first to America he located in Philadelphia and taught school for some years in Pennsylvania. He was about forty years of age when he came to Cahokia and his biographer says: "He was as if he dropped from the clouds without a house, clothes, books, letters or anything except himself, a rather singular and uncouth looking Irishman." Like many another lawyer, he read law while he taught school in Pennsylvania and though he began at the bottom, by strict application and diligent study he acquired a profound knowledge of the law and became a learned and intelligent man. He was appointed Attorney General for the territory of Illinois in 1814, and is stated to have been very able and efficient.

John Edgar was the leading citizen of Illinois from the time he came to Kaskaskia in 1784 until his death in 1832, and his wife was the leading lady of the territory during all of her life therein. Not a single chapter, but a volume, should be written of John Edgar and his estimable wife. Edgar and his first wife were both born in Ireland. At the outbreak of the American Revolution, Edgar was in the naval service of Great Britain but left it to champion the American cause. At the time of leaving the service of the British, he was in command of a vessel on the lakes, but he sacrificed his prospects to cast his lot with the Americans in their fight for freedom. His espousal of the American cause gave him serious trouble. At about the time of the outbreak of the war, he was at Detroit and he and two other Irishmen who became prominent in America were overheard disparaging the war which England was making on America. The other two Irishmen were James Abbott and Robert Forsythe. Abbott's subsequent life was spent elsewhere, but Robert Forsythe became the founder and leading citizen of Peoria. He was a half brother of John Kinzie, one of the earliest residents of Chicago.

The popularity and respect in which the early citizens held Edgar is indicated by the fact that when the territory was organized by Governor St. Clair, he was elected one of the two members of the first legislature of the Northwest Territory in 1798, and attended the same at Chillicothe, Ohio. He was one of the judges selected for the first court organized in the Northwest Territory and was continuously

re-elected as Justice of the Peace and Judge of the Court of Common Pleas. He was appointed Major General of the United States for the Illinois militia, and was constantly serving the public in some important capacity in which the value of his services far exceeded the emoluments of the offices held by him.

Another distinguished Irishman of that day was Samuel O'Melvany, a native of Ireland and a member of the first Constitutional Convention of Illinois in 1818. Many of his descendants have won distinction and honor in public and private life.

The Casey family has a distinguished history in Illinois. Zadoc Casey, whose father was born in County Tyrone, Ireland, was a member of Congress and piloted through the legislation for the Illinois and Michigan Canal. He was also Lieutenant-Governor of Illinois and for many years a distinguished member of the Illinois General Assembly. Zadoc Casey and his family removed from Tennessee to Illinois in 1817, and settled in Jefferson County, near Mount Vernon, of which he was the founder.

The French had visited and dwelt upon the present site of Chicago before representatives of other races found their way there.

Modern Chicago had its beginning with the building of Fort Dearborn in 1803. The builder and first commander of Fort Dearborn was Captain John Whistler, a native of Ireland. John Kinzie, generally regarded as the first resident of Chicago, arrived there after the fort was established. Whistler, and not Kinzie, was the real father of Chicago. Captain Whistler continued as commander of Fort Dearborn until 1810. In 1832, his son, Major William Whistler, was in charge of the fort during the Black Hawk War. Six members of the Whistler family were members of the congregation of old St. Mary's, and Father St. Cyr, the first pastor of Chicago, made his home with Major Whistler and his family until other arrangements were made.

The history of the Irish of early Chicago is most interesting and creditable to the race, and cannot be adequately presented in any paper directed primarily to the story of the Irish while Illinois was in the making.

Any consideration of the Irish of early Illinois should, however, include the names of its earlier Governors of Irish blood: Reynolds, Carlin, and Ford, whose careers are too well-known to recount here.

More than a passing tribute, if time permitted, should be paid to Colonel James A. Mulligan, of the Irish Brigade, the hero of Lexington and Winchester, and to General John A. Logan, the Commander of the Army of Tennessee, whose father, Doctor John Logan, came from Ireland early in 1800.

Pre-eminent among the Irishmen of Illinois is the name of General Shields, born in Ireland. The hero of two wars, United States Senator successively from three states, he came to be regarded as one of the finest examples of pure patriotism that our country has produced. After returning from the Civil War, the States of Illinois and Minnesota each presented him with a jeweled sword. After his death these swords were purchased by the United States Government, and are cherished among the sacred mementos of our heroic dead. His memory was further honored by the State of Illinois as its representative, entitled to a place in the Statuary Hall of our nation's capital. The unveiling of the Shields statue was one of the most notable events that ever took place in Washington.

I wish to acknowledge my appreciation of the valuable co-operation of Joseph J. Thompson, Editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW, and Hugh O'Neill, both of Chicago, Michael J. O'Brien, of New York City, historiographer of the American Irish Historical Society, and Miss Georgia L. Osborn, Assistant Librarian of the Illinois State Historical Society, in preparing this paper.

JOHN P. McGOORTY.

Chicago.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES

(Continued)

FIRST NATIONAL CONVENTION HELD IN CINCINNATI, OHIO, DECEMBER
10, 11, 12 1901, WITH MOST REV. WILLIAM HENRY ELDER, D. D.,
SPONSOR

The First National Convention of the American Federation of Catholic Societies was opened in Cincinnati, Ohio, Thursday, December 10, 1901. Before proceeding to the Convention Hall, the Auditorium of the Odd Fellows' Temple, the delegates were escorted by the Uniformed Knights of St. John from the Grand Hotel, the convention headquarters, to St. Peter's Cathedral, where Solemn Pontifical Mass was celebrated by the Rt. Rev. Ignatius F. Horstmann, D. D., Bishop of Cleveland, Ohio, who was assisted by Rev. A. M. Quatman as Arch-priest, Rev. Louis Tieman as Deacon, Rev. Dennis Halpin as Sub-deacon and Rev. E. A. Davis as Master of Ceremonies. The Most Rev. W. H. Elder, D. D., Archbishop of Cincinnati, occupied the throne in the sanctuary, and was attended by Rev. F. X. Dutton and Rev. Joseph Pohlschneider, D. D. In the sanctuary were also the Rt. Rev. James A. McFaul, D. D., Bishop of Trenton, N. J., Rt. Rev. Sebastian G. Messmer, D. D., of Green Bay, Wisconsin, Rt. Rev. Camillus P. Maes, D. D., Bishop of Covington, Ky., Monsignor J. B. Murray and Vicar General J. Albrinck, Ph. D., of Cincinnati, Ohio, Vicar General F. Brossart of Covington, Ky., Rev. O. W. Moye, Rector of Wheeling, W. Va., Cathedral, and a large number of visiting and local clergymen.

The sermon was preached by Very Rev. M. J. Lavelle, Rector of St. Patrick's Cathedral of New York. It was a ringing call for unity in order to advance the civil, social and religious interests of Catholics. "Religion and Patriotism" were the keynotes of this powerful sermon. After the Pontifical Mass, Archbishop Elder welcomed the delegates to his archepiscopal city and encouraged the movement to federate.

THE FIRST SESSION

The first session of the convention was called to order by Mr. Henry J. Fries of Erie, Pa., Supreme President of the Knights of St. John. Before proceeding to business there were several addresses

of welcome and greeting by Most Rev. Archbishop, Governor Nash of Ohio, Mayor Fleishman of Cincinnati and Mr. Anthony Matre, Chairman of the Local Committee and Mr. Thomas B. Minahan, President of the Ohio State Federation. Governor Nash spoke as follows:

GOVERNOR NASH SPEAKS

"I am glad I am here. I know that the purposes which you have in mind, and which you desire to promote, are purposes which will be beneficial to our people. I know that your objects and your efforts are to promote Religion and Education among all our people. Our forefathers declared that the promotion of these objects are necessary to the happiness of mankind. If you promote these objects you will make our citizens better citizens than they are now, and you will make our people more patriotic than they are now. We can rely upon our people if they will follow your teachings, to observe the law and to uphold their rulers in all that is lawful. If you have your way, and your desires are accomplished, the people of this country will not long be cursed with anarchy.

"I welcome you to Ohio as among the most patriotic people of this nation. I hope that the good which will arise from your deliberations will extend throughout the length and breadth of this great land and I hope that you will always promote the cause of patriotism and teach your children and children's children to love our country and our flag."

Mr. T. B. Minahan of Columbus, Ohio, President of the Ohio Federation which had just been launched a few months before, responded to Governor Nash and sounded the "Keynote" of the Federation. Mr. Minahan said in part:

KEYNOTE ADDRESS BY HON. T. B. MINAHAN

"I do not know of any word that I can add to the gracious and kindly welcome of Governor Nash of Ohio. It may, however, not be out of place at this time to express the sentiments of the Ohio Federation to their fellow citizens assembled here on this occasion.

"There is some misunderstanding of the movement now being crystallized into this National Convention. There are those who assume that our presence here has some sort of political significance. I believe there are some even foolish enough to imagine that we intend forming a Catholic party. I know I express your sentiments when I say how preposterous all such arrant, malicious nonsense is. We have absolutely nothing to do with politics, good, bad or indifferent.

Neither shall politicians of any persuasion ever share in the councils of this body. The genius and the spirit of the times is unity of action. The watchword of the hour 'to dare and to do.' In the moral and intellectual field of activities about us, new instrumentalities suggest themselves for the accomplishment of broader aims. We are persuaded that greater good, that larger usefulness along social, educational, fraternal and moral lines, wisely invite to unity of action, among the separate societies you represent. Call this gathering a federation, league, union, what you will—its real meaning is the strength of united purpose and endeavor; its single object that we may the better work for God, our country and truth.

"Our first business is to formulate methods, to devise ways and means whereby all our varied societies may be blended into one harmonious, practical and permanent unit. We are convinced that for the societies themselves a rich harvest of most desirable results awaits the planting of this seed of unity of action.

"Our own organization and best hopes realized what other lines of action do we contemplate? Problems whose solution will make for greater happiness, for better citizenship, for nobler manhood—these are all about us. From the spread of falsehood and of dangerous principles; from the spawn of anarchy; from the curse of intemperance—from all these our country is not free.

IN UNION THERE IS STRENGTH

"Why then should not the united strength of Catholic citizenship rouse itself and be at the very forefront in the broad battlefield about us, where the forces of light and of darkness struggle for the mastery? In this regard I cannot think of any better or more condensed expression of our aim and purpose than the language of one of our most distinguished leaders: 'We love liberty, we love knowledge, we love truth, we love opportunity and forgetting nationality, forgetting separate specific aims, forgetting all save God's image in every human being, we would uplift men by uplifting mankind.' This is the keynote of the beneficent and beautiful union we seek to build up, to perfect and to perpetuate, that it may assist in the work of all other citizens in shedding a brighter and holier light upon the stars on the flag.

"He absolutely mistakes who would construe this uniting of our societies to mean the stirring up of strife or the antagonizing of other citizens who differ from us in creed. The work we contemplate knows no other motto than charity and kindness. We cannot perhaps better

express our sentiments than by quoting and paraphrasing the historic utterance of Abraham Lincoln: 'We are not enemies, but friends. We must not be enemies, though prejudice and narrow-mindedness may at times have strained, they must not break the natural bonds of affection that should bind all Americans together. The mystic chords of memory, stretching from every living heart and hearthstone all over this broad land, will surely touch the better angels of our nature.'

"Therefore, 'with malice towards none and with charity for all,' we hope to commend our actions to the respect and esteem of our fellow citizens that the day will not be long delayed until the white hand of a broad, true, great-hearted, splendid Americanism will reach out and pluck from beneath the fair rose of our freedom the last withered thorn of narrow-minded prejudice and bigotry."

BISHOP C. P. MAES, D. D., OF COVINGTON, KY., SPEAKS

Mr. Fries then introduced Bishop C. P. Maes of Covington, Ky., who said in part:

"There is no one in the United States who appreciates the value of the Federation movement so much as the Catholic Bishops of America, for all the troubles and heartburns of the Bishop are directly traceable to disunion among Catholics. Let me say one word of advice to you: Forget self; try to look at the great things before you and make this Federation of the American Catholic Societies the best bloom of Catholic piety and Catholic citizenship in this fair land."

ADDRESS OF BISHOP I. F. HORSTMANN, D. D.

Bishop I. F. Horstmann of Cleveland, Ohio, was then called upon for a few remarks. The Bishop said: "The Keynote of your great work is, 'Praised be Jesus Christ, forever and ever.' I am glad this work of Federation has commenced. It has been in my mind ever since 1867. In my own humble way since I have been Bishop of Cleveland I have established a Federation in that city. I have secured from every parish priest in my diocese the names of his two best men. Whenever I want them together for their advice and support, I simply touch a button and in twenty-four hours my men are together ready to oppose any anti-Catholic legislation. Now, if so much can be done in this State, what can the representatives from Catholic societies in every part of these United States do?"

Bishop James A. McFaul of Trenton, N. J., the first spiritual adviser, was then asked to explain the Federation movement. The Bishop spoke as follows:

BISHOP MCFAUL'S ADDRESS

"Mr. Chairman and Gentlemen: It is gratifying to observe the interest manifested in the movement which has called together this Convention. This may be attributed to an assurance that it will proceed along conservative lines. The attention it has received from those who are not in sympathy with it demonstrates its importance. Its friends are not unmindful of the opposition which has arisen, yet they remain undisturbed, because they feel that unfavorable criticism has proceeded from a misconception of the scope and aims, as well as of the progress which it has made. They have, indeed, invited criticism, so that they might be thoroughly informed as to the best methods to be pursued.

"Federation is still in its infancy; it has scarcely acquired 'a habitation and a name'; and its constitution has not yet assumed definite shape. Unfavorable comment, however, is not premature except when coming from a source fully as well disposed as ourselves, and just as anxious to attain, if possible, the objects proposed, but by other methods.

"It may not be out of place to state that before acting as an adviser to the organizers of this movement, I was careful to seek advice. The approbation of Federation by the Hierarchy was not requested, because such approbation would have given to Federation the character of a church movement; whereas it has originated with the laity, and must live or die by their interest in it.

ORIGIN OF FEDERATION

"The mistaken notion has gone abroad that the idea of Federation is of recent origin. It has occupied the attention of laymen for over ten years. What has helped to keep it alive is the excellent results to be expected from a large body, engaged in work which individual organizations, owing to limited territory and resources, could not presume to undertake, much less accomplish. The leaders are laymen; they are the organizers; by their efforts alone can it succeed, and be introduced into the different States, and then only, as in the case of other societies, with the consent of the Bishop of the diocese.

"It could easily happen that laymen, filled with enthusiasm in what they considered a worthy undertaking, might go beyond the bounds of prudence where religious interests are concerned, and it is for this reason that Bishop Messmer and myself have acted as your advisers. We feared that the Federation might assume the character of a religious movement, instead of a union of American citizens seeking the promotion of social, fraternal and benevolent interests.

"It is hardly necessary to say that, as Catholic Bishops and loyal Americans, we are adverse to whatever might cause dissension or arouse prejudice. It is difficult to understand why the promotion of the social, fraternal and other interests of Catholics, as American citizens, should excite animosity, except in the minds of bigots; and they are in the minority, and not likely to be appeased by any action of ours. Non-Catholic Americans are, as a rule, intelligent, liberal-minded, and anxious that the welfare of the citizen be promoted by every legitimate means.

"It is apparent to any one acquainted with the political conditions existing in the United States that our people are dividing between the two great political parties, and that any attempt to subject even individual societies to the sway of partisanship would be suicidal to any organization. The opposition has therefore sounded an alarm which is quite unnecessary, as we are in perfect agreement as to the necessity of avoiding the domain of partisan politics.

BENEFITS OF FEDERATION

"The scope of Federation is wide enough to embrace all the benefits which can be conferred by such an organization, either upon the societies entering into it or upon their individual members. These benefits need not be enumerated at length, as they will be presented in your Constitution. An excellent summary of them has been given by the Committee on Invitation to the Clergy. I shall briefly allude to some of them: Catholics of different nationalities and of various sections of the country will become acquainted with the sentiments and the aspirations of all. Race prejudices will be broken down, and all Catholics will be brought into sympathy with one another by two most powerful motives, which will guide them onward and upward: love of faith and of country.

"At the same time they will realize that 'in union there is strength'; that one organization acting alone can accomplish but little, whereas all united will be irresistible. An opportunity, too, will be offered at the annual conventions to discuss the status and the needs of the entire Catholic body throughout the United States, and to suggest means for improvement.

"Federation will likewise assist in forming correct Catholic opinion on the prominent subjects of the day, by their discussion in our assemblies, in the extensive dissemination of Catholic thought, and of the Christian solution of the important problems attracting the minds of the age. Moreover, all its energies will be employed towards the encouragement of the Catholic press, and the support of our parochial schools and colleges.

"Gentlemen, we have been too long content with remaining in the background. We allow ourselves to be put aside too easily on the plea that it is useless to state our rights and explain our position. It has taken time, but we have discovered our mistake. Recently the injustice of taxing Catholics for a system of education which they can not patronize has been clearly stated; the attention of thinking men has been repeatedly called to the fact that education without religion and morality is dangerous to the welfare of the individual and of society. As a consequence you have observed a growing change in public opinion on this very question. The public utterances of non-Catholics show that they are slowly but surely discovering that Catholics have all along been in the right when they contended for religious education.

CHRISTIAN EDUCATION AND CATHOLIC PRESS AND LITERATURE

"This organization should arouse a spirit of enthusiasm in favor of Christian education. Whenever I visit Princeton, the generosity which has established, equipped and adorned its historic university compels my admiration. At the same time I ask myself, What have wealthy Catholics done to compare with the work of non-Catholics in the establishment and support of the great educational institutions of the United States? Many of you have enjoyed the benefits of Catholic academic training and appreciate it at its true value. Let your little

ones be sent to the parochial schools and your sons and daughters to Catholic institutions of learning.

"Allow me to say a word in behalf of Catholic literature, and to hope that this Federation will foster and advance its interests. The press is perhaps the mightiest engine of our day, and it can be employed to immense advantage in the spread of truth. Yet how many Catholic families subscribe for a Catholic newspaper, a Catholic periodical, or possess a small library of useful, entertaining, instructive and religious works? If you desire to keep the atmosphere of your homes pure, and Catholic, you must keep yourselves and your children in touch with Catholic thought and abreast of Catholic progress. I repeat what I have said on other occasions, that the support given to the Catholic press is a disgrace to the Catholics of America. These are the thoughts that are in my mind on this occasion. Take them under your patronage.

APOSTOLATE OF THE LAITY

"Some one has said that we need an apostolate of the laity, under the guidance and inspiration, of course, of the Church. No truer words were ever uttered. The propagation of truth, the promotion of our interests, must not be left to the clergy alone. We are powerless without the strong, loyal arm of the laity. Remember the spirit of fortitude, religion and piety which enabled your heroic ancestors to cross the trackless ocean, and unite themselves to the destinies of this great Republic of the West. Emulate their devotion to the cause of truth and justice; it enabled them to conquer adversity and to triumph over persecution. Strong in the profession of Catholic principles, go forward courageously, and the cause in which you are engaged must command success."

COMMITTEE'S APPOINTED

Mr. Fries then named the Committee on Credentials, with Mr. T. P. McKenna of New Jersey, as Chairman, after which a recess was taken until 3 o'clock P. M.

At the afternoon session other committees were appointed as follows: Committee on Constitution with Judge Thomas W. Fitzgerald of New York as Chairman; Committee on Press with Alphonse G. Koelble of New York, Chairman; Committee on Rules and Regulations with W. E. Keehan of Cincinnati, Ohio, as Chairman.

Mr. Thomas H. Cannon of Chicago, High Chief Ranger of the Catholic Order of Foresters, spoke briefly and pledged the support of the ninety-five thousand members of the Order that he represented to the movement for Federation.

A cablegram was sent to the Holy Father Leo XIII expressing devotion to Holy Church and a telegram was sent to the President of the United States expressing loyalty to country.

SECOND DAY'S SESSION

The second day's session opened at 9:30 A. M., Wednesday, December 11, 1901. Bishop McFaul recited the opening prayer. Tele-

grams from Cardinal Gibbons and Honorable Charles Bonaparte were read.

The Committee on Credentials reported that delegates were present from the followings States: Colorado, Georgia, Delaware, Indiana, Illinois, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, West Virginia, Wisconsin, Vermont. The report was adopted.

The Committee on Constitution was then called upon to make its report. Before doing so Bishop Sebastian G. Messmer of Green Bay, Wisconsin, asked to address the convention. The Bishop said in part:

BISHOP S. G. MESSMER SPEAKS

“We have arrived at a critical period of this convention, namely, the adoption of a permanent Constitution. From the discussion which is about to open on the Constitution will depend the success or the failure of the Federation movement. I take it that this Federation’s object is to bring together all the Catholics of this country and to consider the common interests that affect them. It is not the object of Federation to interfere in any way with the separate societies federating. Perfect liberty and freedom will be left them. As to the question of nationalities due consideration must be given. If this Federation does no more than bring the Catholics of the different nationalities together, it will have done a great work. The great drawback under which the Church in this country labors is the one of nationalities. Therefore, I ask you—I ask you in the name of God—to give due consideration to the desires of these nationalities, so that if they wish to enter, they will always find the way easily open.”

Bishop McFaul also spoke and endorsed Bishop Messmer’s words, saying: “When I received Bishop Messmer’s congratulations for the work which I had begun for Federation, when I read his letter of encouragement telling me to go forward, I felt that there was some future for the laying of the foundation of this Federation of Catholic Societies. We have come here to federate, not temporarily as we did at Long Branch, N. J., but permanently. We will not leave Cincinnati until we have federated.”

At the afternoon and evening sessions the Constitution submitted was thoroughly discussed and finally adopted as a whole.

RESOLUTIONS ADOPTED

The Committee on Resolutions made its report through Hon, John J. Coyle. The Resolutions declared the Federation's devotion and loyalty to Holy Mother Church and recommended to the faithful, and to those outside the communion of the Catholic Church, the study of the various Encyclicals of Pope Leo XIII, urging all to carry out the advice given so lovingly and forcibly therein. The Resolutions also pledged encouragement in behalf of a sound Catholic Press, Literature and Education and pledged to our country that devotion and patriotism which is incumbent upon all good citizens.

POPE LEO XIII SENDS CABLEGRAM

The following cablegram from Pope Leo XIII was read at the convention:

"Gulielmo Elder, Archiepiscopo,
Cincinnati:

"Beatissimus pater exanimo impertitur benedictionem apostolicam societatibus Catholicis Civitatum foederatarum in urbe Cincinnatiensi conventum agentibus.

M. CARDINAL RAMPOLLA."

The Nomination Committee of which Very Rev. M. J. Lavelle of New York was chairman made its report. The choice of this committee for president was Hon. Thomas B. Minahan of Columbus, Ohio. The Hon. John J. Coyle of Philadelphia presented to the convention the name of Hon. Judge T. W. Fitzgerald of New York. Mr. Thomas Cannon of Chicago was also enthusiastically nominated but declined to serve. The convention then proceeded to ballot and at a late hour it was announced that Hon. Thomas B. Minahan had received the highest votes.

The evening session closed at midnight to meet again at 9 o'clock Thursday morning.

THIRD DAY'S SESSION

The closing session convened Thursday, December 11, 1901, at 9 A. M. Bishop McFaul opened the session with prayer.

The election of officers was continued and the following were elected as the first permanent officers of the newly founded Federation of Catholic Societies:

Hon. Thomas B. Minahan, National President. (Elected by ballot the evening before.)

Mr. L. J. Kauffmann, New York, First Vice-President.

Mr. T. H. Cannon, Chicago, Second Vice-President.

Mr. Daniel Duffy, Pottsville, Pa., Third Vice-President.

Mr. Anthony Matre, Cincinnati, Ohio, National Secretary.

Mr. Henry J. Fries, Erie, Pa., National Treasurer.

Mr. Christ. O'Brien, Chicago, Marshal.

Executive Board:

Mr. Nicholas Gonner, Iowa.

Mr. Gabriel Franchere, Ill.

Mr. E. D. Reardon, Ind.

Mr. G. W. Gibbons, Penn.

Mr. P. H. McGuire, Penn.

Mr. M. P. Mooney, Ohio.

Mr. Lawrence Fabacher, La.

Chicago was selected as the Convention City for 1902. The closing prayer was said by the Rt. Rev. Sebastian G. Messmer, D. D., Bishop of Green Bay, Wis., followed by the singing of "America" by all present.

(To Be Continued)

ANTHONY MATRE, K. S. G.

National Secretary.

Chicago.

CHRISTMAS DAY, 1865, IN VIRGINIA CITY, MONTANA

The following sketch has been found among the unpublished papers of Father Francis Xavier Kuppens, S. J. (1838-1916), now preserved in the Archives of St. Louis University. Father Kuppens was the last surviving missionary associated with the illustrious De Smet, founder and indefatigable promoter of our Catholic Indian Missions of the West. He said the first Mass in Helena, Montana, in the spring of 1865, was among the first to bring the wonders of the Yellowstone Park region to the notice of the public, was a close personal friend of General Meagher, Lieutenant-Governor of Montana Territory, and by his strenuous ministry on behalf of Indian and white alike, became an outstanding figure in the early ecclesiastical history of the West.

GILBERT J. GARRAGHAN, S. J.

Christmas day, 1865, was a memorable day in Virginia City in the Territory of Montana. The events that happened there on that great Holy Day were narrated hundreds of times, and in the most distant settlements of the Territory, and they lingered long in the minds of the Catholics. I have heard them scores of times, in many and various forms, and with many unimportant alterations, but always leaving the main events standing out very prominently.

Virginia City at that time was a very prosperous settlement, the centre of various mining camps in the district. It was a wild place and could hardly be called civilized. Communication with the States was very slow; most of the goods were imported by ox train from Ogden or Salt Lake. The stage had only recently been established but at prohibitive prices. There was as yet no telegraph. The medium of commerce was gold-dust or nuggets, which was weighed in small apothecary scales, or guessed at by a two-finger or a three-finger pinch. Metal coin or paper currency were never seen. The population of the district was estimated to be about 10,000. There were hardly any families in the place; all were individual men of every nation, and tongue. Some fifteen or twenty married couples was all that the place could boast of; children were never seen. There were some refined persons, but they were mixed and lost in the crowd. The refining influence of woman to leaven the manners of the people was absent. The vigilance committee had been organized the year before, had in three weeks executed over twenty persons and was now at the height of its power. They assumed to themselves the office, not of protecting life or property, but of dealing out swift and summary

punishment to any transgressor. The town had been elected the Capital of the Territory, in place of Bannock, whose star had set when a few of its richest claims were exhausted. General Thomas Francis Meagher had been appointed Acting Governor, had arrived in the Territory during the preceding summer and had taken up his residence in the Capital. The legislature was to meet in a couple of weeks for the first time in this new Capital, and many law-makers were already at the place before Christmas. Many miners were idle on account of the frost; and the approaching holiday season brought together an unprecedented numerous population. Every hotel, lodging house and cabin was crowded to its utmost capacity. The priest on his mission in those days, besides vestments, altarstone, and chapel, also carried some provisions and a couple of blankets; all his travels were on horseback, and few journeys were undertaken during which he was not obliged to camp out a few nights. When lodging was obtained it most generally was only a shelter under a stranger's roof, and a place to spread your blankets on the floor. There was no mail from the Indian Country where the priest lived and no notice could be sent of an intended visit.

In 1865 Father Giorda arrived in Virginia City a few days before Christmas and took up his lodging at the cabin of a good pious Catholic miner. He, in company of that worthy man spent all evening and all next day in trying to secure a place that might serve for a Chapel on that great Holy day. Any hall, dining room, large store, or large room would have been most gladly accepted, or rented at any price, for a place of worship on that day; but none could be secured, not even for a few hours of the early day before breakfast hour; no, not even a couple of hours in the forenoon during the quiet hours of business from nine to eleven o'clock could any room or hall be secured. Late that night exhausted, footsore and more heartsore after the fruitless search, the Father and his companion retired to rest hoping and praying for better success in the morning. What their prayers and reflections were on that night, considering the many points of similarity to a like occurrence in Judea, is a subject of reflection.

Late that evening in a place where the youth and the sporting fraternity of the town amused themselves by feats of dexterity and skill, or at cards and dice, some one mentioned that a Catholic priest was in town and had been trying all day to find a place for holding Catholic service on Christmas day and had not succeeded. This was too much for the hearers. The old faith, though it had lately shown few signs of life, now burst from the embers in a fair blaze. A firm

resolve took possession of them all; a place must be found for the Christmas celebration; that was the verdict, and without definite plans they dispersed, determined to find ways and means in the morning.

The leader of the crowd, however, was not a man of procrastination principles. I forget his name and we will call him Mr. Hugh O'n. He wore the champion's belt, and had posted a standing challenge to any aspirant of honors, and was ready to try issue in the ring according to the rules of the Marquis of Queensberry. Though late, Mr. Hugh O'n went to see General Meagher, the Governor, who was well known. Both were of one nation, country, both of one religion, and it did not take long to form a plan of action. It would be a shame, a burning and everlasting shame, if the Catholic religion could obtain no place of worship on Christmas day; and that in the Capital of Montana, and the Governor there. Both men were equally indignant. Shortly afterwards the proprietor of the theatre, the largest place in town, had his sleep interrupted and was compelled to listen to business propositions. A large amount of gold would be paid for the rent of the theatre for two weeks. This and other equally eloquent arguments brought consent and all dates and engagements were cancelled. The actors were easily persuaded that a two weeks' rest during the Holiday season would give them a good rest—so necessary for their health.

In the morning a committee of two waits on Father Giorda, with a most pressing request that he come at once to the theatre and meet the Governor and Mr. Hugh O'n. The Father, overjoyed at all the news, did not know how to express his thanks in words, but we may be sure that the angels recorded his aspirations. Some few alterations in the arrangement of screens and seats were suggested, and then General Meagher by his supreme authority claimed Father Giorda as his guest, and all rights of individuals or promises of priest were declared void and null. Himself with two assistants would see to his comfort and entertainment. Mr. Hugh O'n took charge of the alterations of the theatre.

In a little while carpenters, decorators, helpers of every kind, friends of Mr. Hugh O'n, turned the theatre into a veritable bee hive. His quiet suggestions are looked upon as orders; loads of evergreens disappear in a few minutes and are seen in garlands, emblems or festoons. An immense cross is planted in front of the door to proclaim to the world the interior change. A large cross over the door and also one to surmount the roof proclaims that it is a place of Catholic worship. There is nothing subdued, or simple in manner in

those decorations; they are bold, profuse and aggressive. The interior decorations were equally profuse, all pictures or signs of a distracting nature are removed or covered under the evergreen wreaths and religious emblems of crosses, crowns, hearts, etc. An altar, communion railing, confessional, have been constructed, all decent and serviceable. And Mr. Hugh O'n directs and manages the whole transformation of the theatre into a Catholic church. And all day the news around town, and in the neighboring camps was very unusual and almost unprecedented. Numerous messengers on splendid mounts brought the glad tidings that the theatre had been rented, and that there would be Christmas service for the Catholics, that the priest was the guest of Governor Meagher. All items of interest, and the fruitless search for a hall, all were told hundreds of times, and every Catholic was most earnestly invited to be present. Messengers succeeded messengers; some sent directly by the Governor, some by Mr. Hugh O'n. Many volunteered and no Catholic was overlooked. From Summit and Central, and Dobie town, and Nevada, the whole length of Alder Gulch, and Stinking Water Creek. The commotion drew the attention of the whole population. There never had been such stir before; at the time of the discovery of gold at Last Chance Gulch, there had been a great stampede, but the preparations now appeared more stirring. But it was well known that there was friction between the Governor and the Vigilance Committee, no one knew to what extent, or when a storm would burst loose. At the time of the organization of the vigilance committee, and their first executions, there had also been seen an unusual number of persons bringing messages to their friend; but now there were joyful tidings, nothing secret or hidden. And the response to the repeated invitations, that had been lukewarm and faint-hearted from some in the morning, became warm, fervent and determined in the evening.

Towards the close of day General Meagher came to see what progress had been made in the work at the theatre and congratulating Mr. Hugh O'n over his splendid work, was interrupted by the proprietor who had also come to see, and who expressed himself in no uncertain words that in his opinion his theatre had been utterly ruined for further business, by those exterior and interior emblems and decorations. The General and his lieutenant had never hesitated in any difficulty before, and now in answer to his complaint asked him to set his price on the building. It was accepted and the earnest money to make the bargain binding was paid on the spot. These men were not hampered by regulations of canon law, consultations, and delays in decisions of Bishops; they did not think it was necessary to

speak to the priest about it. They knew their neighbors would all endorse the act, and that the angels would applaud.

The news that the theatre was bought for a Catholic church was the crowning event of that day, and was heralded everywhere; and then the further news that there was to be midnight Mass, and that a church choir was organized, and that it would be midnight high Mass, and that all were expected to help pay for the theatre was fresh news to be thoroughly circulated. On the morning of Christmas eve Mr. Hugh O'n was at his self-imposed task, the decorations needed a few finishing touches, the altar needed a little extra decorations, the candles were to be placed in proper and symmetrical form. The seats required a little more orderly arrangements. The holy water font at the door was not neglected, and visitors who came by the score out of curiosity, or from a motive to make sure that all reports were genuine, were all reminded by the sexton that no loud remarks or distracting behavior was tolerated. They were politely requested to kneel down and say some prayer, and stay a while to rest their souls. All day long a good number of persons were in the church, raising their hearts to heaven, not distracted by the stream of visitors that came and went away. All formed a firm resolution to be generous on Christmas day. The priest was free from the ordinary distracting cares of preparing all things for the altar and church. He could give his whole mind to his prayers and devotions, and spent all afternoon and night in the Confessional, till it was time for midnight Mass. Long before the appointed hour the church was crowded to its utmost capacity. Many unable to gain admittance resigned themselves to the inclemency of the weather, and knelt at the door, uniting their hearts to those who had come earlier.

As the hour approached the choir intoned the *Adeste Fideles*. Mr. Hugh O'n lit the candles and assisted the priest in vesting and by his devout reverential manner edified all. The clearness and correctness of his responses to the priest gave evidence of a careful, thorough Catholic education in his youth.

Father Giorda preached a most consoling sermon on the gospel of the occasion. After the gospel and sermon, General Meagher prepared to take up the collection among the congregation; and it has often been mentioned that he had a large white delft plate. This had been found among the latest invoices of goods in the territory. Up to that time a tin plate had been the orthodox receptacle for the offerings of the faithful. And on this delft plate were two spoons, a teaspoon and a tablespoon, with which the members might with ease and despatch transfer the shining dust from their buckskin purse to

the plate. There was no announcement whatever about the collection, the priest knew nothing about it. Every member of the congregation was thoroughly alive to the occasion. No member so devout that he failed to see the General or the plate.

The number and devotion of the worshippers, the earnestness in their prayers and all their actions, and especially the numbers of communions, attracted the attention of all. The whole atmosphere seemed to breathe a spirit of piety such as never had been experienced in Virginia City. On no previous occasion of a visit had Father Giorda or any other priest witnessed so consoling a sight. These men were oblivious to the world, past hardships and struggles were forgotten; the future did not trouble them, and for the present one and all were intent to join the Angels to give Glory to God in the highest. I doubt if the recording Angel could find anywhere on earth a more earnest congregation.

After Mass General Meagher requested all to remain in their seats a few moments, and in words as only he could command presented the offering. In the name of the whole community, of every claim in this mountain district, in the name of every person present and in his own name, he presented this house to God, that his infant son might find a dwelling place amongst them and that his minister might take care of it. He offered to God and to religion the largest place and most suitable house in town. Would to God it were made of marble. This house henceforth is the House of God, a Catholic church, we give it and here is the price, in God's noblest metal, gold pure as it was washed from the earth yesterday; pure, it has not yet seen the smelting pot to receive its capacity of alloy; no Caesar or potentate has as yet set his image or superscription on it; it is virgin gold and has not been contaminated by any traffic or commerce; it never will be spent in a better cause; as God has given it in abundance without measure, so they return it to God, without weight, but plenty to secure the house, free without debt, as an abiding place to God forever. It would never be said of them that there was no place for Christ. So he hoped the priest would make this place his permanent residence and the sogarth aroon would ever have amongst them "Cead mille failthe."

The priest tried to express his thanks, but was overcome to tears. Mr. Hugh O'n, his strong attendant, supported the frail form, and, guiding his faltering steps, led him away.

WILLIAM LAMPRECHT, ARTIST

For twelve years the writer of this short article was a professor at Marquette University. Both in the old Marquette College on Tenth and State Streets and in the Administration Building of Marquette University on Grand Avenue, I had numerous occasions to point out to friends and visitors Lamprecht's picture of the priest discoverer. Often I was asked, who was Lamprecht? And I was forced to acknowledge that little was known of the artist. During a recent visit to the well known college, Mt. St. Joseph-on-the-Ohio, I was impressed by the beautiful and delicate work in the chapel, and on inquiring for the name of the artist I was told that it was Lamprecht. From this simple incident I was able to trace the life story of the painter.

But do not imagine that Lamprecht was only a talented decorator; he was an artist—a real artist.

Through the kind cooperation of Mr. Alwin Tapke of Cincinnati I was able to communicate with the family of Lamprecht in Germany and to secure from his wife many unpublished details about his life. These facts will be of real historical value to many a church in the East and Middle West.

William Lamprecht was born in Bavaria on the thirty-first of October, eighteen hundred thirty-eight. After finishing a classical education he was admitted into the Royal Academy of Arts, Munich. During his early years at the academy he won first prize for a painting in competition with a class of sixty students.

Up until his twenty-fifth year he was engaged exclusively as a portrait painter. His work became known to the Benedictine Fathers, who recognized the talent of the painter and later recommended him to the Benedictines in Newark, New Jersey. The latter induced him to come to America and paint a series of pictures of the Blessed Virgin in the St. Mary's Church. This was in 1867 and the beginning of Lamprecht's fame. Many who witnessed the glowing paintings of the Munich artist were anxious to secure his services. For thirty-five years Lamprecht was not able to fill all the orders which came to him.

In 1867 Lamprecht went to Cincinnati where several orders were awaiting him. While in that city he and Reverend Anthony Schroeninger founded the Christian Art Society. It was for this society that Lamprecht painted the classical picture of Marquette. The occasion was a fair, held in eighteen hundred sixty-nine, to raise money for the assistance of some poor artists who were friends of the founders of the Christian Art Society. When the raffle for the Marquette

picture was held, the winner was a shoemaker who disposed of his prize at a very small price. The picture passed through several hands, and about the year 1877 was secured for Marquette by Father Aloysius Lalumiere, who was president of the college.¹

It will be recalled that in the World's Fair in St. Louis, 1904, one of the government stamps was struck for Lamprecht's picture of Marquette.

In eighteen hundred seventy-three Lamprecht returned to New York where his work kept him so closely engaged that his health gradually declined, until he was forced to rest. He returned to his native Bavaria and remained two years, coming back to the United States in eighteen hundred seventy-five.

For the next twenty-five years, his brush was never idle. We can give here only a partial list of the churches which he decorated:

1. St. Francis of Assissi, New York.

The painting is in the refectory of the Fathers, all figures representing figures of the Capucian Fathers.

2. St. Peter's Cathedral, Cincinnati, Ohio.
3. St. Patrick's Church, Milwaukee, Wisconsin.
4. St. Francis of Assissi, New York.
5. St. Peter-Paul's Cathedral, Providence, Rhode Island.
6. St. Mary's Hospital, Hoboken, New Jersey.
7. College Point, Queens County, New York.
9. Hunters' Point, Long Island City.
10. Babylon, Long Island City.
11. Convent of the Holy Cross, Dominican Sisters, Brooklyn, N. Y.
12. Annunciation, New York.
13. Assumption, New York.
14. St. James, New York.
15. Chapel of the Convent of St. Agnes, Fond du Lac, Wisconsin.

The following list with dates will give the reader some idea of the uninterrupted work of the artist.

1891. Cathedral of Hartford, Conn.
1891. St. John's Church, Orange, New Jersey.
1892. St. Francis Church, New York.
1893. Church of the Holy Redeemer, New York.
1893. St. Francis Church, Milwaukee, Wisconsin.

¹In the ILLINOIS CATHOLIC HISTORICAL REVIEW, Jan. 1927, p. 239, will be found a detailed account and interpretation on Lamprecht's picture, written by the author of this article.

- 1894. Sacred Heart Church, Springfield, Mass.
- 1892-93 Cathedral of the Holy Name, Chicago, Ill.
- 1895. Monastery, Yonkers, New York. Two paintings.
- 1895. Mission Church, Roxbury, Mass.
- 1895. St. Charles' College Chapel, Ellicott City, Maryland.
- 1895. St. Alponsus Church, New York.
- 1895. St. Francis Xavier's, New York.
- 1897. Sisters of St. Francis, New York. A large painting.
- 1898. Chapel of the Sisters, Oldenburg, Indiana.
- 1898. St. Joseph's Church, Cincinnati, Ohio.
- 1899. St. Mary's Church, Hoboken, New Jersey.
- 1899. St. Joseph's Church, New York.
- 1900. Foundling Asylum, New York.
- 1900. Good Shephard Chapel, Brooklyn, New York.
- 1900. St. Agnes Church New York.
- 1901. Manhattan, Sacred Heart Institute, New York.
- 1902. Mt. St. Joseph's Chapel, near Cincinnati.

Of Lamprecht's work in the chapel at Mt. St. Joseph's, Ohio, I have this account from one of the community:

"The Blessed Virgin, Mary Immaculate, the woman of the Apocalypse, '*Mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodicem,*' is the central figure, a vision of celestial beauty bursting through the clouds. Clothed in soft white garments, she stands erect upon the world, her eyes turned toward Heaven while one foot crushes the head of the infernal serpent. Suspended from her shoulders is a blue mantle of great length, the folds of which are gathered at either side by a beautiful Angel.

"Below these and in advance like a herald is another Angel carrying a scroll on which is inscribed, '*In umbra manus suae, protexit me.*' Above the Blessed Virgin is the Holy Spirit in the form of a dove. His wings are spread above her and soft luminous rays are falling upon her. Seated above all, with clouds as a footstool, is the Eternal Father. Two fingers of His right hand are extended in the act of blessing Mary and the left hand is spread above her head.

"On the left of God, the Father, is the Archangel, Michael, wearing a helmet and coat of mail and carrying a flaming sword and shield. On the shield is written St. Michael's battle cry, '*Quis ut Deus?*' He is placed at the left of the Eternal Father to show that his mission is accomplished. Below him and to his left are two Angels, one bearing the Ark of the Covenant, the other the 'Root of Jesse.' Beneath these are two others, one with the Morning Star

on his right wing, the other carrying a Harp. As the Angels form a circle around the Blessed Mother, the last two come a little above and close to the Herald Angel. On the right of God, the Father, and receiving His commission is the Archangel, Gabriel. He carries a sceptre and wears a coronet. His gaze is fixed upon the Eternal Father who is looking upon Mary. Below St. Gabriel and to his right are two Angels carrying respectively a crown on a cushion and a lily. Below these are two others, one carrying a lute and the other a palm branch. They close the circle on the right of the Angel with scroll. Here and there through the clouds and hovering about the Blessed Virgin are cherubs, singly and in groups, to the number of one hundred. In the helmet and shield of St. Michael are two large jewels and the garments of the Blessed Virgin and the Angels are fastened at the throat with a topaz, amethyst, and other precious stones. The crown which an Angel is carrying to the Blessed Virgin is thickly set with rare stones."

From the Franciscan Convent in Oldenburg, Indiana, Reverend Mother Clarissa writes me most appreciatively of the work of Lamprecht:

"The mural paintings of Mr. William Lamprecht of New York City, as we have them in our Convent Church, are declared masterpieces by the most critical judges. They are oil paintings consisting of eight groups, four full figures and fourteen busts. The groups represent respectively:

St. Francis receiving the bull of approval of the Rule.

St. Francis giving the Rule to St. Clara.

Jesus blessing the little children.

Christ among the Doctors.

Four groups of Angels, three in each group, bearing symbols such as Gedeon's fleece, Ark of the Covenant, the Burning Bush, etc.

The full figures are:

Angels of the Sanctuary, one swinging a censor, the other bearing wheat and grapes.

King David and St. Cecilia in Choir Loft.

The Busts are:

The four great Latin Doctors of the Church—

St. Bonaventure, St. Francis de Sales, St. Thomas Aquinas, St. Louis.

St. Peter Baptist on the East side.

St. Margaret of Cortona, St. Catherine of Alexandria, St. Agatha,

St. Elizabeth of Hungary, St. Angela Merici on the West side."

Reverend John C. Harmon, S. J., of St. Francis Xavier's Church, New York, adds the words:

"Lamprecht painted the Apotheosis of St. Francis Xavier in the dome over the sanctuary; also the death of St. Francis Xavier, and the three youthful saints of the Society of Jesus. The Stations, the like of which cannot be found, are also from his brush."

Finally we quote from a letter of Rt. Rev. Mgr. FitzSimmons of the Holy Name Cathedral, Chicago, Illinois.

"Mr. Lamprecht was the artist who executed the mural paintings, about thirty in all, in the Cathedral in 1892-1893. He was the cartoonist, but had an associate artist who did the coloring. He was, to my mind, a great artist, thoroughly Catholic in sentiment, an excellent interpreter of a subject, spiritual technique, and wonderfully accurate in his free-hand work. The paintings exist today and are as good, I say, as when they were completed. I value these paintings highly, and in my thirty-eight years as Rector, I know of no work that I consider quite their equal in skill and durability."

After finishing the work at Mt. St. Joseph's, Ohio, Lamprecht felt his strength giving away and returned to Germany where he lived with his family in quiet after his long years of professional work in this country. Even in his advanced age he was not idle but spent his time in painting small pictures, portraits and canvas designs for churches. He was a poet, too, and his poetical productions are preserved as an heirloom in his family. His family life was an extremely happy one, for he had a loving wife and two children to whom he was devotedly attached. In nineteen hundred twenty he celebrated his golden wedding. Lamprecht died a most peaceful and holy death on the Feast of St. Joseph, nineteen hundred twenty-two.

BISHOP ENGLAND'S CORRESPONDENCE WITH BISHOP ROSATI

EDITOR'S NOTE: Through the kindness of the Rev. Dr. Charles Souvay, C. M., I am enabled to enclose the very first letter of the correspondence between Bishop John England of Charleston and Bishop Joseph Rosati dated Saint Mary's Seminary, December 7, 1826.

Bishop England had not as yet received this communication on December 29, 1826, when he wrote his own letter to Rosati. The letter is interesting for the information it contains, and for the generous spirit of praise which it manifests. It is taken from Bishop Rosati's Abstract of Correspondence, Archives of St. Louis Diocesan Chancery, Book 2, No. 179.

St. Louis.

REV. JOHN ROTHENSTEINER.

St. Mary's Seminary, December 7, 1826.

I have received a copy of the constitution of the R. C. Church of South Carolina which you have favoured to send me by the last mail. I am very much obliged to your kindness, and think it my duty to offer you my sincere and hearty thanks for it, as well as to express here how much I have been gratified by the perusal of it. The wisdom and prudence with which without deviating in the least from the most approved general discipline of the Catholic Church you have framed it in such a manner, as to adopt such regulations as will, if carried into execution, secure to your flock the deposit of faith to the ecclesiastical jurisdiction respect and submission, to the clergy honour and support, and to Religion at large propagation and stability.

I congratulate therefore your Diocese for all these blessings, and pray Almighty God to preserve to it the pastor to whom, after God it owes them. The local circumstances, of that portion of the vineyard of the Lord intrusted to my care, will never permit. I am afraid, the adoption of such measures as I have admired in your Constitution. The old prejudices, I think, of protestants against the Catholic Religion determined the Convention that framed the constitution of the State of Missouri to provide that no religious corporation could ever be acknowledged by the legislature. Hence the Church properly must necessarily be vested in individuals. As to Louisiana the still greater prejudice that there prevails against Religion gives us very little, or rather no hopes that regulations calculated to promote its welfare would ever be received. We must therefore go on as we can, and follow the dispositions of providence. We cannot complain. We have some establishments that we look

upon as the support of Religion in this country. That of the Jesuits in Florissant is composed of four priests, four clergymen who have already finished their course of divinity, and three brothers; they take care of three or four congregations; they have besides an Indian seminary wherein young Indians are instructed both in Religion, and in the arts of civilized life. In the same Village of Florissant there is a very flourishing female institution belonging to the Ladies of the Society of the Sacred Heart, who have lately received canonical approbation from the Holy See, they have about twenty-four young ladies of the best families of this state, a good number of externs, some orphans, and even some young Indian girls. Here at the Barrens we have another institution for females, directed by seventeen Sisters, a good number of orphans are here brought up gratis, with some others both boarders and externs, who pay a very modic pension. Finally our Ecclesiastical Seminary of St. Mary directed by priests of the Congregation of the Missions, is daily acquiring new consistency. There are six priests and nine brothers of the same Congregation; about a dozen young clergymen, and several boys chiefly supported by the institution. The Catholic congregation in the neighbourhood of the Seminary is very numerous, and regular; several others who on account of their poverty, or the little number of their members cannot support a priest are visited by the Clergymen of the Seminary who go as far as New Madrid and even some times the Arkansas Territory. Twenty four priests who have at least made all their course of divinity in this Seminary have been ordained since its establishment, and I had the satisfaction last September of conferring the sacred Order of the Priesthood to three Deacons who have made here all their studies, and two of whom, are natives of this country, and to ordain two subdeacons, of whom one is likewise a native of this State. We have a good prospect of succeeding in raising a national clergy. The whole clergy of this Upper part of the former Diocese of Louisiana was present at the consecration of the Right Revd. Michael Portier, which I had the pleasure of performing in St. Louis on the 5th of November last. They were thirty in number, of whom thirteen priests, two subdeacons, and the others in inferior orders. I suppose You are already informed that an Apostolic Vicariate has been lately erected by the Holy See comprising the Churches of the Florida, and Alabama. The above mentioned Dr. Portier, Bishop of Olenos has been intrusted with the care of that district. Besides, since the demission given by the Right Revd. Dr. Du Bourg, of the old Diocese has been divided

in two. That of New-Orl. composed of the States of Louisiana and Mississippi; and that of St. Louis the State of Missouri, the Territory of Arkansas, and the other territories of this side of the Mississippi. The administration of both has been given to me until the Pope name another Bishop. My wishes are to remain in Missouri; I hope they will be gratified.

Excuse me if I have detained you too long with these accounts. I have thought they would not displease you. Accept the most sincere protestation of the profound respect, esteem, and attachment with which the least of your Brothers remains &c.

Joseph Rosati, Bishop of St. Louis.

Book C, No. 143 of the Abstract of Correspondence contains the following request:

St. Louis, July 14, 1830.

Irez-vous en Irlande? Je vous prie de ne pas oublier la promesse que vous m'avez faite de me procurer deux bons prêtres. &c.

This is all I could obtain of Bishop Rosati's letters to Bishop John England.

REV. JOHN ROTHENSTEINER.

St. Louis, Missouri.

NECROLOGY

REVEREND ANTHONY ZURBONSEN

Again it becomes our sad duty to chronicle the death of one who was a member of the Illinois Catholic Historical Society from its beginning and who has contributed many valuable historical essays to the *HISTORICAL REVIEW*.

Rev. Anthony Zurbonsen was born in Warendorf, near Muenster in Westfalia, Germany, August 15, 1860, and was therefore 66 years old at the time of his death, January 21, 1927. When in 1874 the Prussian Government inaugurated the so-called Kulturkampf against the Catholic Church in Prussia, and all religious Orders were exiled from the Fatherland, the sons of St. Francis, whose Motherhouse at that time was at Warendorf, where they had been established for 250 years from the time of the Reformation, decided to emigrate to North America, where in 1859 they had already founded missions at Teutopolis and Quincy, Illinois, and St. Louis, Mo. Several young men, among them the subject of this sketch, young Anthony Zurbonsen, 15 years old, accompanied them to their new field of labor in the vineyard of the Lord. In 1875 they arrived in Teutopolis, Ill., where Zurbonsen took up his classical studies at St. Joseph's College, conducted by the Franciscan Fathers of the St. Louis Province. Having finished his classical studies there, he affiliated with the Diocese of Alton and was sent by Bishop P. J. Baltes to continue his studies in the Grand Seminary, Montreal, Canada. He completed his theological studies in St. Francis Seminary, Milwaukee, Wisconsin, with high honors and was ordained priest June 29, 1885 by the Most Rev. Archbishop Michael Heiss in the Chapel of St. Francis Seminary. His first holy Mass he celebrated in St. Peter and Paul's Church, Naperville, Illinois, where his fatherly friend and countryman, Rev. August Wenker, was pastor. He was assisted by Father Wenker with Father B. Hasse of Petersburg, Illinois, as Deacon and Father C. Krekenberg, of Springfield, as Subdeacon and Father H. Bangen of Aurora as Master of Ceremonies, all from Warendorf, his own birthplace.

His first appointment was at Grant Fork, near Highland, Illinois, where he worked zealously from 1885 to 1888. From there he was sent to Staunton, Illinois, where he worked for ten years to 1898 and later at Ashland and Raymond to 1906. From 1906 to 1920 he worked most zealously and successfully as pastor of St. Mary's Congregation,

Quincy, Illinois. Finally on account of failing health he was forced to resign his pastorate, to the keen regret of his parishioners and his fellow priests, to whom he had endeared himself by his kind and genial character, and accepted the Chaplaincy at St. John's Sanitarium, Springfield, Illinois. Though a sick man himself he nevertheless worked among the consumptives and epileptics at that institution near Springfield, Illinois, which is under the direction of the Sisters of St. Francis, Springfield, Illinois, until his enfeebled health broke down completely and he died January 21, 1927. His death at St. John's Sanitarium was a fit crown for his kind, priestly and beautiful life. His funeral service in the beautiful chapel was largely attended by more than forty priests and a large number of people from Springfield, Quincy, Raymond, Ashland and other parishes in the Diocese where he had worked so faithfully. His Bishop, Rt. Rev. J. Griffin of Springfield, preached the funeral sermon in which he paid a high tribute to the noble character of the deceased, saying: "Wherever Father Zurbonsen lived and labored, he endeared himself to all young and old, rich and poor, Catholic and non-Catholic; his life was a poem filled with high and holy ideals." His mortal remains were laid to rest at the foot of the cross in the beautiful cemetery of the sanitarium.

Father Zurbonsen was a writer of some renown, a student of art and a lover of books. He was an occasional contributor to the Illinois State Historical Society and also to the ILLINOIS CATHOLIC HISTORICAL REVIEW. For the last named magazine he had just lately contributed a series of articles concerning the establishment of the Hospital Sisters of St. Francis at Springfield, Illinois, and its branch houses in Illinois, Wisconsin and lately even in China; and it was only by his death that he was prevented from continuing that series of highly interesting articles. He was a very fluent and interesting writer; his *Rambles through Europe, the Holy Land and Egypt*; his trips to *Yellowstone Park, Oregon and California*; *From Illinois to Rome* and others were published in book form and widely read; also his articles written for the *Western Catholic* of Quincy, Illinois. He also published a prayer book, *Ave Maria*, which found a wide circulation; also a book *In Memoriam* of all the priests who had worked in the diocese of Alton and had been called by death from the scenes of their labors.

Proofs of his fine artistic taste may be seen at St. Mary's Church, Quincy, Illinois, in the beautiful paintings and statuary imported by him from Tyrol, especially in the beautiful "Pieta" and the wonderful scene of the "Last Supper," carved in wood, as an antependium of the High Altar in that church.

Father Zurbonsen leaves three brothers, a sister and many other relatives in Germany, Frederic Zurbonsen, formerly Professor at the University of Muenster, now retired; Bernard, formerly Captain of the North German Lloyd of Bremen, likewise now retired; Joseph at home in Warendorf, Sister Regulata, Superior of the Motherhouse of the Hospital Sisters of St. Francis at Muenster, and many nieces and nephews. One of his nieces, Miss Paula Zurbonsen, entered the Sisterhood of the Hospital Sisters of St. Francis, Springfield, Illinois, last year and is now Sister Regula.

May Almighty God be a merciful judge to him and grant him eternal rest. This is the pious wish of his lifelong friend and countryman.

REV. C. KREKENBERG.

Quincy, Illinois.

GLEANINGS FROM CURRENT PERIODICALS

Early History of the Missouri River.—The Nebraska History Magazine for February 15 has devoted a whole number to the Missouri River—its discovery and exploration, steamboating and early navigation, fur trade, and governmental improvement of the river down to the signing by President Coolidge on January 22 of the Missouri River bill, authorizing the expenditure of \$12,000,000 as the first step toward making the river a six-foot channel from Kansas City to Sioux City. That intrepid pioneer and explorer, Father Marquette, on June 17, 1673, discovered the Mississippi and began canoeing down its placid waters. A few days later, he writes, “we heard a noise of a rapid into which we were about to fall. I have seen nothing more frightful, a mass of large trees entire with branches, real floating islands came from Pekitanoui (Missouri River) so impetuous that we could not without great danger expose ourselves to pass across. The agitation was so great that the water was all muddy and could not get clear. The Pekitanoui is a considerable river, coming from the northwest and empties into the Mississippi. Many towns are located on this river and I hope by it to make discovery of the Vermillion or California sea.” Thus this mighty river burst and roared into view of the first white man. What would he have thought could he have realized the weary stretches of prairie to be crossed before man could reach the “Vermillion sea”? La Salle saw the Missouri in 1682 on his voyage of exploration south from the mouth of the Illinois River. His companion Tonty seems then to have first heard of Indians using horses in war and the chase. La Salle had the idea of obtaining horses from the Pawnees to carry goods from the Great Lakes to the Mississippi River. Various other passages translated from the French archives appear in this number telling of later voyages and reports of the Indian tribes on the Missouri. Pictures showing the early books of travel. A fine collection of photographs of Missouri and Mississippi steamboats has been presented to the Nebraska State Historical Society by the widow of Dr. A. J. Williams of Omaha, who gathered them during a lifetime.

Fort St. Antoine on the Mississippi.—“In 1686 Nicolas Perrot, fur trader, forest diplomat and commander of the remote trading posts of New France, came to the beautiful cliff region on the east shore of Lake Pepin,”—as the expansion of the channel of the Mis-

issippi River along the west shore of Pepin County, Wisconsin, is called—"and there, probably near the present village of Stockholm, built Fort Antoine, one of the far-flung posts designed to maintain in the Sioux country the authority of the distant French monarch, Louis XIV." So writes W. A. Titus in one of a series of sketches of historic spots in Wisconsin which he is contributing to the Wisconsin Magazine of History (March, 1927). By maintaining this fort here for five or six years, with a garrison that "never exceeded fifteen or twenty white men," Perrot opened up to the fur trade the rich and hitherto unexploited Sioux country. Perrot was a trader in 1667 when with some companions he visited Lake Superior. He gained the confidence of the Wisconsin Indians and was present at the great pageant that St. Lusson staged at the Sault in 1671 when he took possession of all lands "discovered or to be discovered, bounded on the one side by the Northern and Western seas and on the other side by the South Sea." This pageant suggested to Perrot the idea of a similar one that in 1689 he arranged for impressing the unstable Sioux and by which he took possession of the wilderness of western Wisconsin. A recent news dispatch from Eau Claire, Wisconsin, states that the ceremonies held in 1689 at the old French fort on Lake Pepin near here by which Nicolas Perrot took possession of all land west of the great lakes for France, will be reproduced by the Eau Claire post of the American Legion on the site of the fort May 8. The Wisconsin Historical Society and possibly the Minnesota Historical Society will assist." "Perrot presented to the mission of St. Francis Xavier the beautiful ostensorium that may now be seen in the State Historical Museum at Madison." The fort was probably burned. A party, searching in 1857 for wrought-iron nails among the ruins of the "old French fort," found there charcoal and ashes.

Where Did Radisson Go?—In a manuscript, preserved in the Bodleian Library at Oxford, in which Radisson gives an account of his famous third voyage, occurs a mysterious word: "Auxoticiat." The heading of the passage reads: "Now followeth the Auxoticiat voyage into the great and filthy Lake of the Hurrons, Upper Sea of the East, and Bay of the North." A writer, Edward C. Gale, in Minnesota History, organ of the Minnesota Historical Society, for December, 1926, suggests that the scribe, not understanding the French name for the Ottawa Indians, has written as a name what is really two words: Aux Oticiat, i. e., Aux Otauack,—“to the Ottawa.” These people in Radisson’s time resided around the upper end of Lake

Huron and played an important part in the annals of the period." Miss Kellogg, in a note in her "Early Narratives of the Northwest" writes: "The great flotillas coming down to Canada with furs were said to come from the Ottawa, while the region of the upper lakes was known as the Ottawa Country" (op. cit. 36 n.) Radisson, therefore, refers to his voyage as "The Ottawa Voyage," an interpretation which, Gale says, "has common sense and is historically and geographically correct."

St. Peter's and St. Paul, Minnesota, In 1839.—At the junction of the Minnesota River, called by the French St. Pierre, with the Mississippi the Americans in 1819 erected a fort which, with the trading post across the river and the neighboring Indian agency, was called St. Peter's. An account of the visit of the first bishop, Rt. Rev. Mathias Loras of Dubuque, to this hitherto unvisited portion of his immense diocese, is given by M. M. Hoffmann in Minnesota History for March, 1927. In a letter to his sister, dated July 26, 1839, Bishop Loras thus describes his visit:

"I left Dubuque on the 23rd of June, on board a large and magnificent steam vessel, and was accompanied by the Abbé Pelamourgues and a young man, who served us as interpreter with the Sioux. After a successful voyage of some days along the superb Mississippi and the beautiful lake Pepin, we reached St. Peter's. . . . Our arrival was a cause of great joy to the Catholics, who had never before seen a Priest or Bishop in these remote regions; they manifested a great desire to assist at divine worship, and to approach the Sacraments of the Church. . . . The Catholics of St. Peter's amounted to one hundred and eighty-five, fifty-six of whom we baptized, administered confirmation to eight, communion to thirty-three adults, and gave the nuptial benediction to four couple."

The names of the persons whom Bishop Loras baptized have been printed for the first time in the paper before us, from the original records made by the Bishop and now forming part of the baptismal record of St. Raphael Cathedral, Dubuque, Iowa. "Stately patronymics of old France stand out in the bishop's peculiar writing on the time-honored pages. . . . The names of some of the women are redolent of the fluer-de-lis and cathedral incense." Along with them are names of Sioux women married to French husbands. Many of these families Mr. Hoffmann has taken the pains to identify.

BOOK REVIEWS

George Rogers Clark—His Life and Public Services, by Temple Bodley. Published by Houghton Mifflin Co.

The author makes a careful study of an almost forgotten hero, of an almost forgotten episode of American Revolutionary History and yet George Rogers Clark won for the United States that great expanse of land known as the Northwest Territory and so made possible the onward march of the American Republic toward the setting sun through the subsequent Louisiana Purchase. As the author points out the reason for the small place accorded to Clark in American histories, is that his exploits were performed in a vast wilderness many miles from the fringe of settlements along the eastern coast and consequently far from the printing presses through which the battles of the east were made known to the contemporary population and preserved for posterity.

This book represents great toil. The greater part of the facts have been laboriously dug out of contemporary letters and manuscripts preserved in historical collections both public and private. It is thoroughly annotated and references are given for each statement.

This book is of particular interest to the readers of the ILLINOIS CATHOLIC HISTORICAL REVIEW since it records the prominent part played by the French Catholics, emigrants to this region when its forts flew the white flag of France, in throwing off the British Dominion and securing this territory for the new republic. The territory was governed by the British, from the fort in Detroit under command of Colonel Hamilton of the British regular army whose duty was to enlist the savages against the settlers in case they rebelled against the British crown. How well he performed this duty is indicated by the name "Hair buyer" given him because of his traffic in human scalps. Hence the danger that confronted the inhabitants of this region was real and frightful. The Indians spared no one. As much was paid by the Lieutenant Governor of Detroit, for the scalp of a woman or child as for one of a man.

Mr. Bodley says (p. 54), "George III himself wrote, 'every means of distressing Americans must meet with my concurrence'. With mock humanity he directed that the Indians be 'restrained from committing violence upon the well affected and inoffensive.' The savages were to be turned loose only upon his own rebelling subjects. His minister declared that, 'to bring the war to a more

speedy issue and restore these deluded people to their former state of happiness and prosperity are the favorite wishes of the Royal Breast and the great object of all His Majesty's measures' but in the next sentence added: 'a supply of presents for the Indians and other necessaries will be wanted for your service and you will of course send Lieut. Gov. Hamilton what is proper and sufficient'. Amongst such 'necessaries' sent were, 'red handled scalping knives' by gross—sixteen gross or two thousand five hundred and four knives in one consignment. Hamilton wrote Carleton January 15, 1768, (p. 54) 'The parties sent out from hence have been in general successful tho' the Indians have lost men enough to sharpen their resentment. They have brought in seventy-three prisoners alive, twenty of which they presented to me and one hundred and twenty-nine scalps.' Of the fifty-three unfortunates who were not 'presented' to Hamilton, some were probably made slaves, some few adopted into the tribes, and the rest tomahawked, or tortured to death. The favorite mode of torture was by slow burning at the stake, accompanied with merciless beating, and demoniacal shouting and dancing."

Clark invaded this region seeking the capture of Vincennes on the Wabash in the present State of Indiana with a small force. It would have been impossible for him to have traversed this region or to have captured Vincennes without the aid given him by the French settlers. Clark's appreciation of the assistance rendered him by Father Gibault, the priest stationed at Fort Vincennes is indicated (p. 73) "'From some things that I had learned, I had some reason to suspect that Mr. Gibault, the priest, was inclined to the American interest previous to our arrival in the country. . . . I made no doubt of his integrity. I sent for him and had (a) long conference with him on the subject of Vincennes. In answer to all my queries, he informed me that he did not think it was worth my while to cause any military preparation to be made at the Falls for (an) attack on Vincennes, although the place was strong and a great number of Indians in (its) neighborhood, who to his knowledge were generally at war; that Gov. Abbot had a few weeks (before) left the place on some business at Detroit; that he expected that when the inhabitants were fully acquainted with what had passed at the Illinois towns and the present happiness of their friends, and made fully acquainted with the nature of the war . . . their sentiments would greatly change; that he knew that his appearance there would have great weight, even amongst the savages; that, if it was agreeable to me, he would take his business

on himself, and had no doubt of his being able to bring that place over to the American interest, without my being at the trouble of marching troops against it; that, his business being altogether spiritual, he wished that another person might be charged with the temporal part of the embassy, but that he would privately direct the whole etc. He named Dr. Laffont as his associate.

‘This was perfectly agreeable to what I had been secretly aiming at for some days. The plan was immediately settled, and the two doctors, with their intended retinue, among whom I had a spy, set about preparing for their journey, and set out on the 14th of July with . . . great numbers of letters from their friends to the inhabitants . . . Mr. Gibault (had) verbal instructions how to act in certain cases . . . (He and his) party arrived safe, and, after their spending a day or two in explaining matters to the people, they universally acceded to the proposal, (except a few emissaries that were left by Mr. Abbott, that immediately left the country), and went in a body to the church, where the oath of allegiance was administered to them in the most solemn mannerr. An officer, (Captain Bosseron) was elected, and the fort immediately (garrisoned), and the American flag displayed, to the astonishment of the Indians, and everything settled far beyond our most sanguine hopes.

‘The people there immediately began to put on a new face and to talk in a different style and to act as perfect freemen, with a garrison their own, with the United States at their elbows. Their language to the Indians was immediately altered. They began as citizens of the state, and informed the Indians that their old Father, the King of France, was come to life again and had joined the Big Knife, and was mad at them for fighting for the English: that they would advise them to make peace with the Americans as soon as they could, otherwise they might expect the land to be very bloody, etc. (The Indians) began to think seriously throughout those countries. This was now the kind of language they generally got from their ancient friends of the Wabash and Illinois, through the means of their correspondence breeding among the nations. Our batteries began now to play in a proper channel.

. . . Mr. Gibault and party accompanied by several gentlemen of Vincennes, returned about the first of August with the joyful news.’ ”

Hamilton pays his respects to Father Gibault in his diary (p. 94) “Gibault the priest, has been active for the rebels. I shall reward him if possible.

It has been said that republics are ungrateful. There were disputes as to who should pay the necessary bills. Clark sacrificed his personal fortune (p. 193) "most of the officers—nothing daunted by the failure of the state to pay for their services, or even to repay their money outlays in her behalf—and many of their French friends, personally endorsed the state bills, or gave their personal bonds to procure supplies for the troops. Few of them were ever relieved of these obligations, or reimbursed either by the state, or the United States, which later undertook to pay them. Shannon, Helm, Father Gibault, Cerre, Montgomery, Vigo, Bosseron, LeGras, Linctot, McCarty, Floyd, and many others were thus sorely embarrassed or ruined. When the holders of claims on the state presented them at Richmond (sometimes after journeying five hundred or a thousand miles, and after long months of weary waiting), they were oftenest referred to the roving commission of western accounts in some unknown part of the great west.

The book is very readable as is apparent from the extracts given, many of which are quoted in the quaint language of the chronicles of the time. It is unnecessary to add that the topography and arrangement are still all that could be desired.

JOHN V. McCORMICK, J. D.

Loyola University, Chicago, Ill.

Universal Knowledge. The Universal Knowledge Foundation, New York, 1927.

A general encyclopedia is indispensable to the student of history and a new encyclopedia is surely needed. The swift march of events in every sphere, in politics, literature, science, sociology and even in religion requires a new record. Were it simply a march of normal progress the record might be made by revising or altering what was already in print. Changes, however, which are really revolutionary now require books of general information altogether new. They require also that much of the old information to be discarded as no longer human interest, and that the new be presented in the most compact form possible, if our general works of reference are to be kept within reasonable limits.

New material is not so difficult to find. With the latest standard books and reference works at hand, the subjects of vital interest in the daily press and high-class reviews, correspondence with advisers in every part of the world and the collaborations of hundreds of writers, the editors can overlook few, if any, matters of real importance.

The day is past when a general encyclopedia can be a collection of extensive treatises on every subject, admit biographies of men and women of transient celebrity, or restate in a biography what should be treated under the title of the subject for which the person referred to was noted. In a hundred such ways editors of encyclopedias can and must economize space, and, besides, exercise unsparingly every repetition of the same matter, all diffuseness of style and every waste word, particularly laudatory epithets and excess adjectives.

Other general reference works have been doubling their number of volumes, but the editors of *Universal Knowledge*, by careful study and by constant vigilance against overlapping and useless repetitions, have found that all the general inquirer needs to know can be put in twelve compact volumes. Conciseness is one of the distinctive merits of this work.

Volume I, which covers the letter "A", gives promise that the work will be one of great worth particularly to the lover of history. Among the more important titles, historically speaking, we find excellent articles on Abyssinia, Alaska, Archaeology and Argentina. Seventeen maps, printed specially for the work in four colors and giving the latest geographical information on the territory covered, are included in this first volume.

That the historical articles will be adequately handled is indicated by the fact that contributors to Volume I include writers like, Conde B. Pallen, Charles Hallan McCarthy, Ph. D., Franz Kampers, Ph. D., Professor of Medieval and Modern History, Breslau, Henri Froidevaux, Professor of Modern History, Institut Catholique, Paris, Henry J. Schroeder, O. P., Professor of History, Providence College, Leo F. Stock, Ph. D., Lawrence J. Kenny, S. J., Patrick J. Healy, Ph. D., Richard J. Purcell, Ph. D.

HISTORY IN THE PRESS

BISHOP MULDOON RESIGNS FROM N. C. W. C. ADMINISTRATIVE COMMITTEE

Our readers will learn with deep regret of the resignation, due to ill health, of Rt. Rev. Peter J. Muldoon, D. D., Bishop of Rockford, as a member of the Administrative Committee of the National Catholic Welfare Conference, and episcopal chairman of the N. C. W. C. Department of Social Action.

As one of the four Administrative Bishops of the National Catholic War Council and, since its organization, one of the seven Administrative Bishops of the National Catholic Welfare Conference, Bishop Muldoon has worked unselfishly and untiringly, not only in the organization and operation of his particular department, but in the promotion of the general objectives of the Conference as well.

What this department has done under Bishop Muldoon's sterling leadership to acquaint both Catholics and non-Catholics with the social teachings of the Church and to encourage the practice of those teachings, is well known to *Bulletin* readers. The platform and policy of his department were built upon the wisdom of the illustrious Leo XIII and the *Program of Social Reconstruction*, which Bishop Muldoon, with three other fellow members of the American Hierarchy, sponsored, embodied the teachings of that great pontiff and has been pointed to as one of the finest pronouncements of Catholic principles affecting the field of labor and industry ever issued.

The Catholic Conference on Industrial Problems and the Catholic Rural Life Conference are two developments of Bishop Muldoon's administration. The Civic Education Program of the Conference, another of his immediate responsibilities, has brought great credit to the Conference and the appreciation of numerous civic leaders outside the Church. *American Catholics in the War*, Michael Williams' stirring story of Catholic sacrifice and service, was dedicated to Bishop Muldoon.

American Catholics owe a tremendous debt of gratitude to this illustrious leader. It is hoped that, relieved of the numerous outside responsibilities which he so cheerfully assumed and so ably executed, Bishop Muldoon will regain his normal health. Members of the *Bulletin* family will, we know, earnestly pray that this may soon be so and will look forward to the time when, with health returned, he may again take up actively the work in which he has so splendidly served his Church and country.—N. C. W. C. *Bulletin*, May, 1927.

CATHOLIC WAR RECORDS

The May issue of *Extension Magazine* presents a special article entitled "When the War Drums Throbbled" describing the magnitude of war facts as assembled by the N. C. W. C. Bureau of Historical Records. An opportunity is given to the reader to observe how generously Catholics in various states exceeded their quota contribution to the armed forces.

The Bureau's collection of death casualties of Catholics during the World War, as yet incomplete, numbers 22,000 or approximately 23 per cent of the total American battle deaths.

It is believed that facts assembled by the N. C. W. C. Bureau will show that Catholics of the United States furnished approximately 120 per cent of their mathematical quota of service personnel for the World War, notwithstanding unavoidably is complete parish records that we are admitted in some communities.

Hundreds of parishes are engaged in making up honor rolls of war service people or perfecting lists that were allowed to stand as of April or May of 1918. The lay societies in many dioceses are giving generous aid toward perfecting our Catholic war records.

N. C. W. C. BULLETIN, May, 1927.

SPLENDID ORGANIZATION OF NATIONAL COUNCIL OF CATHOLIC WOMEN EFFECTED IN BELLVILLE DIOCESE

The executive board of the National Council of Catholic Women of the Belleville Diocese held its meeting recently in the Community House, East St. Louis. Mrs. Louise Boismenu, diocesan chairman, presided and announced the appointment of diocesan committees. Limited space does not permit printing the list, but on reading it one realizes what a splendid piece of organization has been effected in the Belleville Diocese. The representatives came from every section. There cannot fail to develop a spirit of unity and Catholic zeal where Catholic women come together in this way.

The special projects to be undertaken by the Council are: Rural vacation schools; hospital for tubercular patients; co-operation with Rev. John J. Fallon, superintendent of schools of the diocese, with Rev. Albert Zuroweste, in charge of juvenile court work, and with the secretaries of the Community House in immigration work.

The program of the Council is under the direct supervision of Rt. Rev. Henry Althoff, D. D., Bishop of Belleville, and Monsignor Charles Gilmartin.

The Board took advantage of this meeting to endorse whole-heartedly the plans for the Northwestern Territory exposition at Cahokia, which is a part of the celebration of the one hundred and fiftieth anniversary of the northwestern acquisition. The resolution emphasized the fact that Cahokia is the birthplace of Christianity in that part of the United States which lies west of the Allegheny mountains inasmuch as the first permanent parish was established there in 1699 by Fathers Pinet and St. Cosme. It emphasized also the services of Father Pierre Gibault, whose history is so intimately connected with the acquisition of the Northwest Territory.

N. C. W. C. BULLETIN, May, 1927.

THE CATHOLIC ORDER OF FORESTERS

On Wednesday, April 27th, the Catholic Order of Foresters presented to the Catholic University of America at Washington, D. C., a gift of \$50,000.00 as a votive offering to the Shrine of the Immaculate Conception now in process of erection there.

A tablet in memory of the soldiers and sailors of the Order who died during the World War will be installed in the Shrine. Over 10,000 members of the Catholic Order of Foresters, many of them from Illinois, answered the call of their country during the war, and of these 382 gave up their lives.

During its 44 years of existence the Foresters have given liberally to all the works of religion, education and charity. To it credit stands the donation of \$30,000.00 to the Catholic Church Extension Society of the United States, \$25,000.00 to St. Mary's of the Lake Seminary at Mundelein, Illinois, large donations during the World War to the suffering people of Europe, contributions to sufferers in disasters, and innumerable contributions to churches, seminaries and charitable institutions throughout the land. \$1,000,000.00 has thus been disbursed during the past 44 years. During the war the Society subscribed \$2,000,000.00 in Liberty bonds.

The good work of the Foresters is due in great measure to Thomas H. Cannon, High Chief Ranger, of Chicago. Other Illinois officers of the national organization are, Thomas F. McDonald, High Secretary, Dr. J. P. Smyth, High Medical Examiner, and John E. Stephan, Leo J. Winiecki and P. E. Callaghan, High Trustees, all of Chicago.

AMERICAN CATHOLIC HISTORICAL ASSOCIATION

The Proceedings of the Seventh Annual Meeting of the American Catholic Historical Association, reported in the *Catholic Historical Review*, April, 1927, New Series, V. VII, pp. 3-28, give proof again of the excellent work being done by American Catholic historians. The marvel of it is that the work is being carried on with practically no help from our fellow Catholics at large. We find for instance that the total membership, as of December 31, 1926, was only 517, that only 104 of this total were lay people. Coming to our own confines we note that Illinois has only 28 members; though it is encouraging to read that one-fourth of that number were added, during the year.

Why this apathy on the part of intelligent Catholics who are genuinely interested in matters historical? We venture to say that if an investigation were made it would be found that Well's *Outline of History* has been purchased by five to ten thousand Catholics since its first publication. Why then do we have only a meager half-thousand indicating their interest in Catholic history to the extent of becoming members in the American Catholic Historical Association?

The writer, who assisted in some measure to guide the destinies of the *Catholic Historical Review* (the organ of A. C. H. A.) during the first year of its existence and who for the past few years has tenderly nurtured the financial well-being of our own REVIEW, believes that this lack of appreciation is due to the fact that we are neglecting to let Catholics know what is being offered in the way of Catholic historical writings and activities. The budget of every Catholic historical organization should contain an appropriation for advertising and publicity. This appropriation would, of course, have to be small in most cases, but the results would be most gratifying.

Not that we believe in trying to cajole Catholics into subscribing to something in which they are not interested. It is unnecessary to point out that a majority of our Catholics (just as a majority of Americans) are not interested in the serious study of history. But it is our firm belief that among the twenty millions of Catholics in the United States, there are twenty thousand who are sufficiently interested in Catholic history and are sufficiently affluent to spend five dollars a year to become members of the A. C. H. A. And we believe also that of these twenty thousand there should be three or four thousand Catholics in Illinois who would be glad to spend another three dollars for membership in our own Illinois Catholic Historical Society.

It would be interesting to know what our readers think of this matter. Some of the members of the Society boil over at times with indignation at the fact that historical matters are so neglected by Catholics. Our faith is firm however in the belief that our problem is not to arouse Catholics to an interest in Catholic history but simply to make known to those who are interested what our Associations and Societies are doing.

BOURBONNAIS WAS FIRST VILLAGE ON KANKAKEE RIVER

Bourbonnais, Ill., Feb. 27.—Her claims of distinction as being the mother of Kankakee, St. Anne, Le Erable, Papineau and all the French Canadian colonies of Kansas, Iowa, Minnesota, and the Dakotas, have made this village of about 450 French descendants content to rest on her laurels while her children grow and thrive.

The village is unique because its inhabitants are almost exclusively of French descent. It is the home also of St. Viator's college which has a student body numbering 410.

It was the first settlement on the Kankakee River, and took its name from Francis Bourbonnais, Sr., whom historians say lived in this vicinity over a century ago. The exact date or year of his coming has not been ascertained. Tradition says that he married an Indian girl.

An early trader by the name of Noel LeVasseur gave the settlement its French characteristics by settling here in 1832 and becoming Bourbonnais' first actual white settler. He also married an Indian woman, but she left him and went with her own people.

LeVasseur, accounts say, then took a trip into Canada to secure more white people for his village. He came back without even one companion, but his stories of the fertility of the soil and the good fortunes awaiting settlers in this village had their effect and in 1844 immigration from Canada to Bourbonnais began.

That year came the Rivards, St. Pierres, Flageoles, Legris, Delunais, Lapolice, Martins, and other prominent families whose descendants today form part of the population of the village.

For years all immigrants from Canada whatever their ultimate objective, came first to Bourbonnais and made this the base of their first plans for journeys into surrounding lands and territories. The French immigration practically ceased in 1852.

LeVasseur died in 1879 "full of years and honor," as one historian puts it. The village has not grown and still retains most of the characteristics of the early French towns in America.

Its town roster contains French names with few exceptions. Its people are content to provide the home for St. Viators college, and live as they have for a century, without the humdrum of industry. Within four miles, the home of Governor Small, Kankakee is adding to its population of 19,000 people and a goodly number of industries.

With a historical background that is unequalled in Illinois for Indian lore and quaint French tradition, Bourbonnais neither grows nor dwindles.

ALTON PLANNING RIVER SIDE PARK TO REPLACE RUINS

(By Associated Press)

Alton, Ill., Jan. 6.—Plans for replacing charred ruins of the historic old city hall of Alton with a river side park are being considered by the city council and Mayor George T. Davis of Alton.

The city was forbidden by the Illinois supreme court recently to build a new city hall on the old grounds, for it held that the land was the property of the state and that it could not be used for municipal purposes. Accordingly Mayor Davis has proposed that the grounds which are in a beautiful location overlooking the river, might be improved with the consent of the state and made into a public park.

The picturesque old building was razed about a year ago while a petition was being made to modernize it and make it fireproof. It has taken a large part in early Illinois history, and was the scene of many historic events in pioneer days. The burning of the building removed a landmark which has been pointed out to tourists by boatmen on the river for many years.

The building had approached the century mark when it burned, and was filled with lore of the early days of the state. It stood near the place where the printing press belonging to Elijah P. Lovejoy, Bostonian anti-slavery agitator, was thrown into the river. Alton was at that time one of the rising cities of the middle west, and mail sent to St. Louis was addressed "near Alton." Lovejoy was finally killed by Illinois pro-slavery agitators and eastern capital which was responsible for Alton's prosperity was suddenly withdrawn.

Daniel Webster once spoke from the steps of the building, and many other early figures in American and Illinois history spoke there.

The blackened ruins of the building still stand as they did when the building was burned. Timbers and bricks lie about, and the cells of the jail are still intact underground.

"While it is not mandatory upon us to remove the wreckage," Mayor Davis said in his message to the city council, "yet let us

demonstrate by our action that we possess pride in the appearance of our city and speedily take the necessary steps to remedy the unsightly conditions as they exist today on the city hall square."

CAIRO HAS NEW HOPE FOR GREAT CITY

(By Associated Press)

Cairo, Ill., March 20.—Dreams of the Jesuit followers of Marquette and Joliet, of early explorers who followed the windings of the Mississippi and Ohio in their canoes, and of the men who stood at the convergence of the two streams and visioned a great city controlling lanes of traffic bearing the commerce of a nation are approaching realization in the dreams of a new Cairo, built by the trade along the improved waterways.

Early plans for the city have been recalled following the improvement of the Ohio channel by the construction of fifty-two locks and dams, and the possibility of a lakes-to-gulf waterway from Chicago to New Orleans over the Illinois and Mississippi rivers. A bill now pending in Congress for the construction of a tri-state bridge connecting Cairo with Kentucky and Missouri, replacing the old ferries now in service, has also given rise to the hope that more roads will lead to Cairo.

Such plans have figured in the life of Cairo since it was first considered as a site for a city. Jesuit priests who followed their Indian guides about over the rivers invariably spoke of the conjunction of the two rivers in their memoirs as the location of a future city which would control the trade and commerce of the empire lying in the basin of the two great streams.

One of the first of the explorers to take advantage of the location was Juchereau de St. Denis, who established a trading post and tannery there in 1702. This first venture was unsuccessful, however, for the Indians, after waiting until his store of skins was ready for removal, swooped down upon him, killing most of the members of his party and taking the skins. St. Denis himself narrowly escaped with his life.

The first organized attempt to develop the country was made by the Illinois Land Company. It was organized on July 5, 1773, and the territory between the two rivers as far north as a line between Shawneetown and Kaskaskia was purchased from the Indians. For this immense tract of land the company gave the Indians 250 blankets, 260 strouds, 350 shirts, 150 pair of strouds and half-thick stockings, 150 stroud breechcloths, 500 pounds of gunpowder, 4,000 pounds of

lead, one gross knives, 30 pounds of vermilion, 2,000 gun flints, 200 pounds brass kettles, 200 pounds tobacco, 36 gilt mirrors, one gross gun warms, two gross awls, one gross fire steels, 16 dozen of gartering, 10,000 pounds of flour, 500 bushels of Indian corn, 12 horses, 12 horned cattle, 20 bushels of salt, 20 guns, and five shillings in money.

Development of the important site at the junction of the two rivers did not come until some time later, however. The township was surveyed in 1807, and an act to incorporate the city and bank of Cairo was passed on January 9, 1818. This venture ended in failure as did several other attempts later. The fact that the swollen currents of the two streams inundated the site was an ever-present obstacle to those who tried to build a metropolis on the river banks.

At one time a real estate company was organized and New York and London bankers were induced to invest money in a new enterprise. Charles Dickens was one of the men who bought stock. But even these loans failed to instill the life necessary for a successful execution of the plans for the promoters. Cairo remained a straggling village.

Because of its strategic position, Cairo was a jealously guarded union stronghold during the Civil War. At the close of the war, the city again revived its hopes, for it was thought that post-war development and progress would give it its place as head of traffic on the two rivers. But these hopes, like so many before them, were never realized.

Now, the present-day Cairo, watching the long series of dams and locks in the Ohio River near completion, dreaming of the numerous barges which will ply back and forth throughout the year; listening to plans to make the Mississippi the greatest inland waterway in the world by the construction of the canal from Chicago to the Illinois River; and anxiously awaiting the action of Congress on the bill which will do away with its ancient ferries; Cairo, seeing these wonders planned, is hoping again.

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